

# WE "MUST"



# GATHER OUR NATIONS TOGETHER!



***(MAD BEAR and the red road of Spiritual Activism)***

***The lost history & present state of Inter-Tribal Unity Consciousness!***

Written by MICHAEL BASTINE & DJ MACKBOOGALOO

**A "Red Road" Disclosure Project** Copyright © 9600BC

Notice: Feel free to copy & share this time-sensitive material!

1/17/16 [11th]

## ***E-BOOK FORWARD***

### **WE "MUST" GATHER OUR NATIONS TOGETHER!**

***By Dr. Stanley Krippner***

I only met Mad Bear once and it was about 1982 when he was travelling with Swami Ramanathan, a spiritual leader from India. I had been lecturing in Scottsdale, Arizona, at an event sponsored by the Association for Research and Enlightenment. This organization is based in Virginia Beach, Virginia, and is devoted to the study of the writings of Edgar Cayce. My friend, Michael Neils, was their driver that day, and he arranged a meeting immediately after my presentation was over.

Our meeting was brief but unforgettable. Both Mad Bear and the Swami were extremely charismatic, even though they were relaxed and "off duty". They wanted to learn about Edgar Cayce and I gave them a "crash course", observing that Cayce would self-regulate his consciousness, going into a mode where he could "channel" information from an unknown "Source". The case can be made that he inspired America's interest in a variety of topics that were rarely mentioned in the media at that time. Their number included "chakras", "past lives", "mind-body healing", and "organic foods". Mad Bear listened attentively to every word, asking perceptive questions from time to time. The three of us had commitments later that day or we could have spent several hours together. Nonetheless, I am grateful that Michael Neils was able to provide the link for that precious encounter.

### **RE: WE "MUST" GATHER OUR NATIONS TOGETHER**

Interest in American Indians and their culture is on the increase, as demonstrated by numerous books, articles, films and videos focusing on these topics. However, this E-book is unique because Michael Bastine & DJ Mackboogaloo have told this story from a Native American perspective, not a Euro-American one.

"We Must Gather Our Nations Together" was written from the inside looking out, not from the outside looking in. The lucky readers of this book will gain fresh insights not only about Mad Bear, but from the context that made him one of the most prominent American Indian activists and spiritual leaders of the 20<sup>th</sup> century.

In this E-book, Bastine & Mackboogaloo describe the Great Law of Peace, the first North American participatory democracy that bound together six Indian nations in a confederacy. They also discuss, the syncretic Longhouse Religion as well as American Indian medicine "chakras" & "meridians". They tell about the dream that originated the Ghost Dance, the events that led to the invention of wampum, and the fulfillment of the ancient prophecies that foretold the coming of the White Buffalo on a farm in Janesville, Wisconsin (*near the area where I spent my childhood years*). In so doing, the E-book serves as a prime example of the value of letting native peoples "tell their own story".

Mad Bear was given his name by his grandmother. He was hot-tempered, even as a baby. Hence, it is ironic that he grew up to become a harbinger of conflict resolution, following the tradition of the Huron prophet Deganawida. Along with Hiawatha, Deganawida laid the groundwork for the Iroquois Confederation that linked nations which previously had engaged in warfare. *[The word "tribe" was a European construct as was the concept of "land ownership", both of which made their domination easier to manage.]*

Mad Bear observed that "the Creator loved diversity" and urged ethnic groups to maintain their own traditions while joining in a "whirling rainbow" that would unite them in a way that maintained their unique hues. However, Mad Bear lived up to his name when he became a political activist, expressing righteous anger at the way European Colonialism grievously wounded the Indian nations. He railed against the plethora of broken treaties, the federal construction of artificial "tribes" that diluted traditional customs, making it easier to rob American Indians of the little land and the few ceremonies that they had left. Despite this infuriating legacy, Mad Bear served in the U.S. Navy during World War II. He left the Navy in 1948, but remained on active duty with the Merchant Marines until 1977; they provided him with a steady source of income for his participation in their winter tour-of-duty.

After Mad Bear left the service in 1948, he applied for a home construction loan (*GI Bill*), only to be turned down, presumable because of his ethnicity. It was this rejection that propped him into political rights activism. In the mid to late 50's, Mad Bear's twin sisters were murdered. This tragedy reinforced Mad Bear's resolve. His study of U.S. history provided evidence on an ongoing pattern of oppression, such as the 1878 "Second Trail of Tears," when his people, the Tuscarora, were promised a bountiful location in Kansas. Many left the New York area, and a great number of these presumptive settlers died en route. The few that survived the long winter trail, to their shock & dismay, discovered a wasteland at the end of their sojourn. The only promise kept by the government was a collection of colorful blankets, but according to Mad Bear's account, they had been purposely infected with smallpox that killed virtually all of the survivors of the ordeal.

Bastine & Mackboogaloo cite scholarship supporting many of Mad Bear's histories & cosmologies, including James Spottiswoode, Dr. Aleskey Dmitriev, Paul Otto Hesse, Nikola Kozyrev, Nima Arkani-Hamed, Jaroslav Trnka, Vine Deloria Jr. and James R. Flynn. But they also describe the diverse roles played by Mad Bear's contemporaries such as Chief Deskaheh, Chief Clinton Rickard, Chief Alfred Gagne, Chief Elton Greene, Chef Corbett Sundown and Chief Marcus Peters. These leaders did not speak in a single voice, and there are evocative descriptions of the conflicts between opposing factions, some wanting to assimilate into Euro-American culture, while others wanted to retain the traditions that they had fought hard to maintain. Indeed, the word "chief" is a European construct that did not exist before they invaded North America. Being unused to the participatory democracy (*including the prominence of women in decision-making*), the Europeans did away with the "circle meetings of the people" and demanded that there be a "tribal" leader, the "chief", with whom they could negotiate.

Reputed to have a "photographic memory", Mad Bear could cite facts & figures from the microcosm (*human activity on Earth*) and the macrocosm (*the Earth's place in the cosmos*). Mad Bear did not think that the past could be recreated but proposed that humans could use the knowledge of the past to understand the present and to guide future activities. His rationale, common to American Indians in general, is that time is circular, not linear, a complex hoop instead of a simple arrow.



This worldview is also shared by Meso-American & South American Indians, as Mad Bear discovered during several gatherings he attended that bridged Meso-American tribes with their North American counterparts. Some of these gatherings were facilitated by our mutual friend Michael Neils, who is featured in the book "The Voice of Rolling Thunder". This book was written by Sidian Morning Star and me; Sidian is the grandson of Rolling Thunder, another American Indian activist & medicine man.

The authors, Bastine & Mackboogaloo, detail Mad Bear's leadership and/or participation in such events as the North American Indian Unity Conventions in the late 60's, various "fish-ins", "teaching colleges" and "Unity Caravans". Mad Bear's previous "direct action" activism was the precursor to the 1968 founding of the American Indian Movement, the 1969-1971 occupation of Alcatraz Island, the 1972 takeover of the Bureau of Indian Affairs offices, the 1973 Wounded Knee intervention and the Longest Walk in 1978. Mad Bear helped stop Congressional legislation that would have closed Indian reservations, forcing their occupants to "fit into the mainstream". In his role as a Pan-Indian activist, Mad Bear was guided by the non-violence stance taken by Gandhi (*who he admired*) and Martin Luther King, Jr. (*who he met*). Mad Bear interacted with the Dalai Lama and the Sufi ritualist Pir Vilayat Khan, as well as a range of show business celebrities, ranging from Jane Fonda and Johnny Cash to the Grateful Dead rock band.

After three decades of strenuous political activism, Mad Bear shifted from political leadership to primarily spiritual leadership in his spiritual activism. His past medicinal studies with Peter Mitten & Eleazar Williams played a pivotal role at this time, as well as consorting with such well-known medicine men as Semu Huaute, Leonard Crow Dog and Rolling Thunder. However, Mad Bar had been prepared for this career by his grandmother, the same one who gave him his name; she had been a master herbalist and shared much of her knowledge with her grandson. All of his life, he viewed "medicine" as a "life force", and this worldview permeated his treatment.

Another concept was that of "male ailments" & "female ailments", that in turn, were best remediated by "male medicines" & "female medicines". These divisions crossed gender lines and resembled the Chinese medical designations of "yin" & "yang" foods and treatments.

Mad Bear mastered a number of American Indian medicine traditions but developed his own unique procedures, often referred to as “improvised doctoring”. He generally began “doctoring” before sunrise, but stopped at sunset. He would often toss tobacco leaves onto water, observe the pattern and would talk to them before beginning to work with a patient. When asked how much of his success was due to the placebo effect, he offered the figure of 90%. Rolling Thunder told me much the same thing, noting that people generally heal themselves once the medicine man (*or medicine woman*) puts them in touch with their own inner healer. The placebo effect was often potentiated by colorful rituals, social support and dramatic masks; Mad Bear was a long-time member of the False Face Society and had two masks that he felt to be especially potent.

In fact, I found many similarities between Mad Bear’s medical practice and that of both Rolling *Thunder (with whom I had considerable contact)*, Semu Huaute (*with whom I had some contact*), and Leonard Crow Dog (*with whom I had very little contact*). All four had mastered a variety of traditional Indian healing systems. All four refused to treat people who offered them high fees. All four used intuition & clairvoyance in arriving at a diagnosis. In fact, clairvoyance, lucid dreaming, telepathy and remote viewing were skills to be used for positive purposes, not abilities to be demonstrated for gain, fame or profit. Mad Bear once remarked that if people wanted to see such a demonstration, they should go to a circus sideshow. All four believed that what Euro-Americans call “magic” is what American Indians call working with Natural Laws.

Mad Bear became well-known for manifesting unusual abilities, such as predictions, apparently foreseeing, or possibly initiating, the 1971 New York City blackout. From a Euro-American point of view, these abilities are considered “paranormal”, “metaphysical” or “anomalous”. But from an Indian perspective, they are one of the varied ways of knowing that were generated by the Creator, a manifestation of the “long body” that does not stop where a person’s skin stops, but continues into time & space, enveloping family, clan, community, and even the cosmos.

Sometimes Mad Bear & Rolling Thunder's skills complimented each other, as when a needy person called upon Rolling Thunder to contact Mad Bear. Rolling Thunder made an at-a-distance request and three hours later, Mad Bear (*from the opposite coastline*) magically appeared at his door. On another occasion, also related in this E-book, Mad Bear requested a phone number from his local telephone company, and readers will have to read that complicated account within these pages to get the details. Mad Bear was more of a conciliator than was Rolling Thunder, but both of them had a ribald sense of humor and both knew how to use their temper for constructive purposes.

Mad Bear took these interactions into account when he worked with patients. He would talk with medicinal plants to determine the time in their development when they were at their maximal potency, the day of the month when they could be most useful, and even the time of day when they needed to be put to use. He would "clean houses" of those people who claimed that their homes were making them sick; indeed, Mad Bear often detected offending spirits that he had to remove.

Mad Bear at times had nasty encounters with malevolent sorcerers & evil witches (*as opposed to the helpful sorcerers & witches*) that could inflict distress onto their victims. He worked his medicine to negate their "bad" medicine. Mad Bear was also known to evoke rain and predict earthquakes, in once case informing his travel companion that he had to get out of town in order to evade an earthquake, which did indeed hit southern California.

In 1983, Mad Bear phoned Rolling Thunder asking him to find his medicine pouch, which he had misplaced. Rolling Thunder replied that it was nowhere to be found. In reality, Rolling Thunder had quickly identified its whereabouts, but did not want Mad Bear to keep "doctoring" because his own health was failing. After Mad Bear passed in 1985, his house was ransacked, everything of value was taken. Luckily, a friend later found his medicine pouch in the garage, undisturbed.

Since that time, Mad Bear has been reported to have appeared in people's dreams, a phenomenon I call "visitation dreams". As always, he urges replacing the "axis of evil" with an "axis of love, purity, and unity". As reported in this E-book, Mad Bear believed, "We are all plugged into the whole works." This marvelous E-book will keep that sentiment alive! "We Must Gather Our Nations Together" is also a plea for inter-tribal unity and a call for all of its readers to find and follow the Red Road of Spiritual Activism.



***"Stan belongs on the Mount Rushmore of parapsychology."***

***-Charles Tart (Co-Founder of Transpersonal Psychology)***

***Note: Stanley Krippner is internationally known for his pioneering work in the scientific investigation of human consciousness, especially in areas such as creativity, altered states of consciousness and parapsychological phenomena. In the 1960's, Krippner conducted experiments with Timothy Leary and the Grateful Dead. He has written & co-authored several books (including "The Voice of Rolling Thunder") and wrote over 500 articles.***

## **E-BOOK SECTIONS:**

### **Section One: Setting the stage!**

To properly prepare for the journey towards understanding Mad Bear and the Red Road of Spiritual Activism, as well as the lost history & present state of Inter-Tribal Unity Consciousness, the stage needs to be set. In this section an overall summary of this E-Book and of Mad Bear's life will be presented, along with a breakdown of "The Great Law of Peace". Mad Bear, himself, will speak on the urgency of gathering our nations together. The Galactic Timepiece that rotates within our Quantum Universe will be explained and 2 key prophecies relating to the mending of the Sacred Hoop and the "Gathering of Indian Brothers" will be reviewed.

### **Section Two: Being Indian! Religious Freedom!**

During most of Mad Bear's life, the practice of Native American Spirituality was kept in hiding. The basic freedom of religion was denied. The Sacred Hoop was torn apart. In order to walk the Red Road of Spiritual Activism, understanding this historic phenomenon of denying Native American Spirituality, which continues today, must be understood.

### **Section Three: Mad Bear's Political leadership!**

The politically-oriented phase of Mad Bear's "Spiritual Activism"!

### **Section Four: Mad Bear's Spiritual leadership!**

The spiritually-oriented phase of Mad Bear's "Spiritual Activism"!

### **Section Five: The Aftermath! Unity today!**

In this section the present state of Inter-Tribal Unity Consciousness will be analyzed. Mad Bear "walked west" (*R.I.P.*) in 1985, but the seeds that he sown via the unity movement continue to grow, despite efforts by the opposition to bring the movement down. Unity will reign supreme!

### **Section Six: Addendum!**

Section One:

## **Setting the stage!**

## ***E-BOOK SUMMARY***

### **WE "MUST" GATHER OUR NATIONS TOGETHER!**

***(Mad Bear and the red road of Spiritual Activism)***



**"We once thought you came to live with us.  
You still could have that chance. We're still here, and we live on this land.  
We don't live in your libraries, in the pages of your books."**

**"This project is not for digging up our pottery, or for digging up our bones,  
for that matter. It's not even for digging up data & statistics about us."**

**"We have a long surviving & sacred tradition and an experiential wisdom  
that's been passed on for more centuries than you can imagine. This is  
your chance to benefit from that."**

**"All you have to do is be quiet and listen.  
Quit worrying about proving & believing."**

**-Mad Bear (*Tuscarora*)**

## END OF A CYCLE

Today we are facing catastrophic ecological collapse & World War III. According to the Hopis, and other indigenous tribes, "purification" is coming. The Mayan timekeepers calculated that we have completed a cycle of time and are now entering a new age. Traditional Elders teach that this particular window of time does not necessarily have to result in the death of all humanity, but instead a change in worlds. In this new world we will live, again, in balance with nature and we will follow the original instructions of Creator (*The Great Mystery aka The Great Spirit*).

**"Most of the material contained in this book has, in the past, been very closely guarded by the Indians. It was believed, and rightly so, that these things are too sacred to be told indiscriminately; but it is now said by those few old wise men of the Sioux who are still living that, when we are nearing an end of a cycle, when men everywhere are falling away from an understanding of, and participation in, the truths that have been revealed to them in the beginning; then it is permissible and even desirable to give out this knowledge."**

**-Joseph Epes Brown (*Preface to "The Sacred Pipe"*)**

The choice is ours! We "must" be proactive and gather our nations together! Let's make this transition as smooth as possible. There may be incredible hurdles to face, but together we can co-create and complete this ascension process towards a Golden Age of peace & harmony as prophesized.

The Red Road is our path and it is our duty to be caretakers for Mother Earth. We have been instructed to walk softly on her with all living beings great & small. We are not to have dominion over Mother Nature but instead we must establish a loving symbiotic relationship with her at all times.



## MAD BEAR ANDERSON



Traditional Elders, the holy medicine men & women, have been our guides on the Red Road since the beginning of time. Wallace "Mad Bear" Anderson (*Tuscaroran*) played a key role, as a spiritual & political leader (*late 40's to the mid-80's*), towards establishing inter-tribal unity in the Americas. This was done during a time when Native American Spirituality was prohibited and not expressed openly. This was also the era of Indian Boarding Schools, which made it extremely difficult for Native Americans to express sentiments of "Red Pride".

Despite the difficulties, Mad Bear & other Indian traditionalists created a Pan-Indian Unity Movement, which birthed the Red Power movement. The fruits of this higher action helped seed a greater movement of unity today that is now birthing the next Golden Age on this planet.

There are forces of opposition, both material & supernatural, to this unity process. We need to learn the lessons & history of Mad Bear's activism in order to combat these negative entities and their destructive ways that go against our original instructions and throw us off the Red Road. Through Mad Bear's activism we will discover pieces of Native American history that have been intentionally lost and kept away from our awareness & historical perspective. We will also get a better understanding of the present state of inter-tribal unity, which includes the unification of all the human races.

## SPIRITUAL ACTIVISM



“Spiritual Activism” is the use of heart-centered, non-violent, “direct action” of a spiritual origin to support causes that are of great service-to-others. Direct action seeks to achieve an end directly and by the most immediately effective means. Examples of direct action are boycotts, protests, demonstrations & strikes. In Mad Bear’s case, this direct action would also include the use of ceremony & prayer.

Mad Bear was the epitome of Spiritual Activism on the Red Road. This E-Book is a Call-To-Action for us to gather our nations together as Spiritual Activists on the Red Road. Michael Bastine (*Algonquin*) is a former apprentice of Mad Bear and is carrying Mad Bear’s work forward. DJ Mackboogaloo (*Asatru*) is a student of Consciousness and on a mission to assist the awakening of a “conscious” Youth Culture via the indigenous wisdom teachings of our Traditional Elders, like Mad Bear. Both Michael & DJ Mackboogaloo share similar understandings regarding indigenous wisdom teachings, politics & Quantum Physics.

## WRITING THIS E-BOOK

The initial objective behind writing this E-Book was not to write a history book that would sit somewhere on a digital shelf getting dusty. The goal was to write a “living” book that would serve as a Call-To-Action, document the lost history & present state of Inter-Tribal Unity Consciousness, trace Mad Bear’s journey on the Red Road of Spiritual Activism and breathe new life into Haudenosaunee (*Iroquois*) teachings of the Great Peacemaker.

DJ Mackboogaloo, beginning in January of 2015, extensively interviewed Michael Bastine. He also researched the Internet and books on Native American spirituality to write the original draft of this E-Book. Additionally, Doug Boyd's classic book on Mad Bear was re-read as well.

There were some books & periodicals that briefly reference Mad Bear, which DJ Mackboogaloo was not able to access. He was fortunate, however, to find enough, and quite extensive, source material to compose this detailed E-Book. Finally, thirty years after Mad Bear's passing, a fairly complete story on Mad Bear's entire journey & legacy, his medicine & activism, has been written. This E-Book will focus on the key highlights of his entire story.

DJ Mackboogaloo, after writing his original draft, then passed it back-and-forth with Michael to edit and add additional thoughts & corrections. Due to the time sensitive urgency of getting this Call-To-Action message out, neither DJ Mackboogaloo nor Michael approached this particular writing project as an academic process.

In addition, DJ Mackboogaloo chose to forgo a study on how to write a historical biography book. With this in mind, conventional writing rules were most likely broken. DJ Mackboogaloo also chose not use an accredited citation style, like APA or MLA, to cite his research sources, knowing that it would take too much of his time to study how to cite all of his sources in a correct & scholarly way.

Much cutting, pasting & editing from previously published works was done by DJ Mackboogaloo to quickly piece Mad Bear's history together. All these works have been cited by DJ Mackboogaloo at the bottom of each Chapter.

Please forgive any errors or misinterpretation of the extensive research material that went into the writing process. A lot of dots had to be connected between the scattered written material that mentioned Mad Bear and his Indian Unity Movement and 14 hours of recorded interviews with Michael Bastine. It was quite a puzzle to put together, being that Mad Bear's unity work was so prolific in scope and his life story was so enigmatic.

Most of this E-Book has been written from a male perspective, which will be explained in the chapter entitled, "Feminine Principle".

## **NON-ACADEMIC**

This E-book is not an academic book and for good reason. The world of academia, for the most part, is tightly controlled by the global elite and serves to carry out their agenda by means of disinformation, distortion & distraction. Hidden occult areas of study are kept in the dark and access is not permitted. To date, academic studies on Native American History & indigenous wisdom teachings have been taught mostly from a mechanical & left-brain linear perspective.

The information contained within this E-Book will shine light on the pockets of history & teachings that have not been openly shared or given the proper attention they deserve. Only from a holistic left & right-brain perspective will Native history & teachings be truly understood.

## **A CALL TO ACTION**

In closing, this E-Book has been creatively written from the heart as a direct form of Spiritual Activism for the immediate purpose of gathering our nations together. This is a Call-To-Action!

May the forces of Inter-Tribal Unity Consciousness prevail! Aho!



***Note: Michael Bastine as a Traditional Elder has given his blessing for this call-to-action. If anyone has an issue with this initiative please direct them to DJ Mackboogaloo. He takes full responsibility for the dissemination & promotion of this material.***



*Dbyani Ywahoo, Mad Bear, the Dalai Lama, and Michael Bastine  
in Dharamsala, India, in 1980*

## **MICHAEL BASTINE**





Michael Bastine, an Algonquin elder, born in 1953, is a teacher, culture-keeper and author. As a result of his apprenticeship with Mad Bear and his acquaintance with Algonquin, Iroquois, Hopi and Cherokee mentors, along with wisdom-keepers from all over the world, Michael has developed many insights that are of great benefit to the present inter-tribal unity efforts. For years Michael has been preparing us for the new Earth cycle. He is also co-author, along with Mason Winfield, of the book, "Iroquois Supernatural".

Looking back over the legacy of Mad Bear, Michael Bastine came to the realization that Mad Bear achieved his mission in life.

A part of Mad Bear's mission, whether he or Michael planned it or not, was for him to 1<sup>st</sup> be introduced to Mad Bear. Then, Michael was to observe how Mad Bear applied the principles that the Great Peacemaker taught. In the end, Michael was to see the results of how the principles of the Great Peacemaker, applied by Mad Bear, actually worked out.

This E-Book is the key to honoring Mad Bear because through these written pages we will see (*in detail*) how he shared the teachings of the Great Peacemaker and we will witness (*in print*) the historic events that were set in motion, and continue to roll today. Bear witness!



## **THE MAN & HIS MESSAGE Pt.1**

***(1972 Unity Caravan, Utah)***



Speaker/Mad Bear: **Time is ever so short! You must, right now straighten this out, between yourself, the Creator and my people. We are gathering our nations together! You must gather yours together! To return back to the spiritual way of life; to return back as the Creator has intended. Or this whole world will be destroyed.**

We are here today under our grandfather the Sun who is our witness and we have come here to deliver a message to all of you people, to all of our brothers & sisters to tell you that there are many things that are happening in this world now, and that we who are close to the forces of nature, close to the land and the spirits, and close to the Creator, know how to interpret these things, according to our prophecies.

Our Unity Caravan to begin with, began on August 21, 1967, at the Tonawanda Indian Reservation, near Bethany, New York. We called an emergency council, an emergency convention. We sent notices to all of our brothers & sisters, to come and meet with us because we saw a great problem facing our people. At that time, there was a bill, which was introduced into Congress. It was known as the Indian Resources and Development Acts of 1967.

Many of our nations refer to this bill as the Termination Bill or the Omnibus Bill, because it was so broad in its language, and if this bill would of passed, today, there would not have been an Indian reservation in the United States.

We would have lost all of the very little land, which our people, now, still hold on to, and still value so dearly. We, Indian people, believe that this Earth is our mother, that without her help, all life will die. Everything comes from our mother the Earth. Many times our people have neglected to take care of our mother Earth. Many times our other brothers and sisters from across the waters have not had that feeling from the soul and the heart, and the mind to the attachment of our mother the Earth. And there have been many things that had happened to this country.

There have been vast areas, thousands and thousands of acres of topsoil that has been ruined because of ruthless mining, and all these other things. Our mother the Earth has suffered terribly. Mines have gone in and taken the minerals from her ground. The wealth of these resources has not been put to proper use.

Today, my people, those few in number, representing less than one-half of one percent of the population of this land, are forced to live in poverty. Many of my people do not even enjoy three square meals. Many have no clothes. Many have no shoes. Many are hampered by other things that are respected by the economic world.

But we still are rich, rich in spirit, rich in heart, and rich with a feeling of closeness with the Creator. And according to the prophecies, one day we will stand again as a mighty nation. We are now gathering our people, as it was planned in 1967.

And this North American Indian Unity Caravan has toured its nation, and will be completed on September the 4th of this year at the Kahnawake Mohawk Indian reservation in Montreal, Quebec. We will have completed one hundred and fifty seven thousand miles of travel.



We have met with many nations and many people, and I must tell you people here, the community, that this is the first time that we have permitted a meeting with non-Indian people.

We want you to know this. Time is short! We have to tell you these messages. We are involved, according to our prophecies, with a responsibility of gathering of our Indian nation to salvage something of this world, which is about ready to be destroyed.

We have to do this duty. This is our obligation! And our leaders have told us that we would face many trials. We would face a lot of trouble & difficulties, hardship, and this has happened.

They have told us that we would see this country, as it really is, we would see the people, we would recognize the truth, we would see the fulfillment of prophecies, we would go through high winds, floods, hailstorm, fire, and all these forces of nature, that are now being activated.

Speaker/Mad Bear: Purification can only come about by wind, water and fire. That is what is happening to this land. That is why we tell you there is not much time left. You must get your people together! You must believe this. Because all you have to do is look around and see what has happened.

We are living in a dangerous time! If you continue to ignore this, you will have to pay the supreme price. If you do not get back and consider the first people; my Indian people, you will have to pay this price.

A great spirit has placed us here upon this land with very special instructions. He has told us that Mother Earth was handed to us by her for the protection and for the benefit of our future generations, of our children's children, who are not yet born.

Today we will wander through the cities. We find hundreds and hundreds of our people, full bloods who have no nation to claim, who have no land to stand on, and who have no religious way of life.

This is wrong! This is one of the great crimes that have been perpetrated against my people. The sacred people, sacred fires, sacred ceremonies all go together. Without one the other cannot operate, cannot function.

It is a sad day when we see our own native people, our native Indian people, hitch hiking on these highways, walking through these cities, as vagrants in their own land.

A great spirit gave this land to us. It belongs to us, and if this mess is not straightened out soon, many lives will be lost by the forces of nature, because the great spirit will take this land back, purify it, and then return it to our people.

This is our problem! For twenty years, we have studied all about the prophecies and listened to them, and basically they are all the same. To our Indian people, we do not involve ourselves in the real estate or the selling of land, because it's too sacred to us.

Every part of this country is sacred to my people. Every hillside, every valley, every plain and grove has been held by some fond memory or some sad experience of my tribe.

And even the rocks, which seem to lie dumb as they swelter in the sunshine, along the silent seashore, are thrilled with the memories of past events connected with the lives of my people.

The very dust under your feet responds more lovingly to our footsteps, than to yours, because it is the ashes of our ancestors. Our bare feet, our every conscious thought & sympathetic touch resonates with our ancestors. The soil is rich for the life of our kindred.

The glad, happy-hearted maiden, and even the little children who rejoiced here for a brief season, and whose very names are long forgotten still love this beautiful world that gave them being. They often return to visit, guide and comfort us.

Day and night cannot dwell together! The red men have ever fled the approach of the white men and the changing mist on the mountainside flees before the blazing sun.

However, today we come here. We extend our hand of friendship and brotherhood to all the people who are created by the same creator. We ask that you open your hearts, that we open our hearts, that we put our minds together as one, and try to straighten out these great wrongs which were and are still being perpetrated against my people.

Many of our people have recently has some strong visions, some hesitations, some great messages, some dreams which have told us that time is ever so short; that you must, right now, straighten this out, between yourself, the Creator and my Indian people, or you will be lost.

**You must recognize what our people are doing. We are gathering our nations together! You must gather yours together! To return back to the spiritual way of life! Return back as the Creator has intended! Or this whole world will be destroyed! Only those that are strong, those that still follow the sacred ways will be saved, as it happened in the other worlds before this.**

We have travelled this country and have seen many things which remind us of how many took place in those other worlds. We have seen volcanic ash, we have seen volcanic stones, and we have seen signs where the whole land was once covered with water.

We have seen where the ice age hit; the continental divide. These are the evidences of what we are talking about. We have recordings, rock carvings that are spread out all over this land, and for twenty years our people have been gathering the information on these. Thomas Banyacya, one of our religious leaders, have many pictures of these rock carvings that will one day stand against any deed on this land.

These rock carvings tell of a beautiful life that our people once enjoyed, when we were all in harmony with the Great Spirit. It records the events of things that have happened, and we can trace these rock carvings and prove to the world that our people were here on this land, that we never came from Asia, but were here and placed here by the Great Spirit. We were once living and enjoying a great civilization so far advanced from anything that the world has to offer us now. We were living here for at least 500,000 years before Christ.

Recently in a documentary by MGM which premiered on April 27th, entitled "In Search of the Lost World", they presented before the TV audience of the world some proofs that the Indians even had launching pads for their inter-space travels. They had vehicles that propel from an unknown force. They had spaceships that travel interplanetary.

We have evidence to prove that we have the best calendar that was ever created by men. We have evidence to prove that we have contributed over three quarters of all the edible food, fruits, vegetables and plants of this land. Without the many gifts from the American Indians to the world, civilization would perish within a matter of hours.

We call upon all of you people to listen closely as we discuss our prophecies.

Speaker/Mad Bear: We believe that there are many things that are going to happen soon. Many have already happened! It is said that when our nation begins to rise, that we would even take the minds of the children of the white serpent. We would see many things happening, we would see our pine trees begin to die from top to down. We would also see them bend down with their tops facing Mother Earth like a cane.

To us, we know how to read these signs. To us this indicates that the spirit of that tree no longer wants to live in this polluted air, and has bent down to ask Mother Earth to take her back. To us, this means earthquake. And it has happened time and time again, wherever this tree has bent down.

Our people watched these signs! Right now we are asking the people to leave the cities and go back to your Indian way of life because all hope seems to be lost. This country is in trouble! It has lost spiritual contact with the Creator.

Gather your minds together! Do not any longer participate in programs or actions that are aimed to destroy my people. Do not participate any longer in this genocide of my people. Too many of my people have died!

There was a time when my people covered this whole land. But that time has long since past, the greatness of our tribes now almost forgotten.

I will not dwell no more over our timely decay, nor reproach my pale faced brothers while hasting it, for we too may have been somewhat to blame.

When our young men grow angry over imaginary wrongs, and they sprinkled their faces with black paint, their hearts also become disfigured and turned black. Our old men are unable to control them, the same as when your people pressed & pushed my people westward. But let us hope that the hostility between the red man and his pale faced brothers may never return. We would have everything to lose and nothing to gain!

Your religion was written on tablet stones by the iron finger of an angry God. Our religion is the dreams of our old men given to them at the silent hours of night, by the Great Spirit, and is recorded in the hearts of my people.

There are many things that we could tell you in the way which we believe, but we know that according to our prophecy, the Great Spirit has told us that this land will be returned to our people. And we hope that not too much life, or none perhaps, will be destroyed by this process. But we must all get together and make it right for the Creator before it's too late!



***(Reference Material)***

- Mad Bear Anderson "Unity Caravan" speech (recorded in August, 1972 in West Jordan, Utah, courtesy of Zula Brinkerhoff's relative Jacob Conterio of Chiapas, Mexico)

## **THE MAN & HIS MESSAGE Pt.2**

***(White Eyes, Take Warning)***



**The time is soon coming, Indian prophecies say.  
When Mother Earth will grow angry, and the white eyes will pay.  
For the death of the buffalo, and the fish in the waters.  
The massacre of Chieftains, and the rape of their daughters.  
For polluting the air, and destroying the forests.  
And reducing the redman, to the state of the poorest.  
They'll pay for their lying, their greed and their crimes.  
As the collapse of their money, will reduce dollars to dimes.**

**Their religions will falter, and their churches will crumble.  
As their cities will be swallowed, in the earth quake's rumble.  
With no place to run to, if they have not yet gone.  
For their God will not help them, cause their soul's lost in pawn.  
They'll run blindly to the forest, that is no more.  
Seek the heights of the mountains, that their bulldozers tore.  
Their bodies will thirst, for fresh water to drink.  
But their tongues will start swelling, as the water will stink.**

**The nuclear stockpiles, will all seem to explode.  
Leaving deep-pitted graveyards, as their only abode.  
Cursed by the redman, white eye's power will wane.  
And the screams of their dying, will all be in vain.  
No money can ransom, the white eye's from their hell.  
Cause they've murdered their savior, any redman can tell.**

**Their government will fall, and their flag will have burned.  
Amid the smoke and the smoldering, where the Potomac once churned.**

**The redman will be watching, this scene of destruction.  
As he humbles his people, for their sacred instruction.  
The mind and the water, and the fire will clean.  
The death and destruction, from that terrible scene.  
The birds and the animals, will return to the earth.  
And the fish in fresh waters, with their cycle of birth.  
Thus all will be peaceful, as the Creator intended.  
And the redman can travel, with no fear of being offended.**

**No longer will the white eye's, be in control of the law.  
And their eyes will not be greedy, for all that they saw.  
The Great Tree of Peace, will spread its branches.  
Where once stood great cities, and miles of "white ranches".  
The redman will be free, and his spirit soar high.  
Like the great bald eagle, who glides in the sky.  
Now, you white eyes take warning! If you, intend to survive.  
Make peace with the redman, or be burned alive.**

**The redman will return, to the Earth's paradise.  
Where the Great Spirit's hand, will remove "smog" from the skies.  
Fresh springs will abound, all over the land.  
To refresh the dried rivers, the mountains and the sand.  
The grass will grow greener, with the fragrance of life.  
And no longer will the redman, suffer hardship and strife.  
The time is coming soon! Oh white eyes, take heed!  
From the long-haired children, of a prophetic breed.**

**-Mad Bear**



***(Reference Material)***

- "White Eyes, Take Warning!" (written by Mad Bear Anderson, late 1960's/early 1970's)

### **THE MAN & HIS MESSAGE Pt.3**

***(October 11, 1969, Unity Caravan speech)***



**"I bring greetings from the Six Nations Iroquois Confederacy as a spokesman of the Tuscarora, Onondaga, Cayuga, Mohawk, Oneida and Seneca Nations. I bring greetings from the Confederacy Chiefs to the Chiefs of Hopi and to all the other people that are here today, from the Clan Mothers of our Six Nations to the Clan Mothers that are here, from the young people who are starting to stand up for land and life and truth to the young people here who are standing up for land and life and truth, and also from the little children that walk on Mother Earth to the little children here that walk on Mother Earth.**

**I bring these greetings to tell you that this movement that is now circling this continent from North America, Central America and South America will never stop and is one that will unite all Indians. This has been prophesied by our people a long time ago when the Son of the Great Spirit came down with the law of the Great Peace. His name was Deganawida. He gave us this great law that one day we'll rule not only this great continent, but the world.**

**We call ourselves Ho-de-no-sau-ne, People of the Longhouse, meaning we are all brothers. We don't care if it's Hopi, Navajo, Paiute or whatever nation.**



**We're all brothers. The Creator made us. Some day in this great life-plan that the Creator has given us we will all be one again. We all started from here, in Hopi country. Our laws were given after the Flood. We came out and went out over the land. And one day, our prophecy tells us, this land will be purified again and be returned back to our people for the ever coming generations of our children, their children and their children's children who are not yet born.**

**Time is short. This country is in great danger. The very foundations of the white man's government is collapsing fast. Not only here, but in Canada. Not only in Canada, but around the world. A new light, a new vision is coming out now. It is up to our people to bring this out so that every people will understand that we still follow the ways of the Great Spirit. We have a very important job to fulfill. Do not ever abandon the sacred way of life. Do not ever abandon your traditions and instructions of the Great Spirit, because times are changing.**

**According to our prophecy we're now in a new year where this purification is taking place. There will be earthquakes, there will be famine. There will be poisoning of the city waters, people wouldn't even be able to flush their toilets or cook their meals. There will be running and panic. They will be coming to wherever Indians are gathered. That is when the Indian has to stand up on his two feet and be a man as the Creator had asked us in the beginning.**

**Every human being was created by the Great Spirit, and we can't hold malice in our hearts toward anyone. This is our way of life, this is our religion. The Great Spirit made the black man, the white man, the yellow man, the red man. If we were to condemn and beat these people or keep them away, we would, be going against the Creator, because he created them. He created the birds, the trees, the flowers. He gave us the air we all breathe. And when these people come together in this great unity that is fast becoming a reality, it will be as brilliant as a rainbow after a gentle shower. This is the way we will come together in peace.**

**The governments of the world  
that are collapsing are those that have been blinded by  
the material things. The white man's money is going to  
fall very soon. So, the only way to survive, to save  
yourself, is to call upon the Great Spirit, to bring Him into  
your hearts. Only then can we become brothers and really  
mean it. Then a new world will become real  
before our eyes.**

**In our prophecies, which is very long, it tells that one day  
a great white serpent would come upon the land, and he  
would be choking the life's breath out of the Indian. We  
would almost be dead. And, suddenly he would release  
us, when he saw a great red serpent stirring, coming down  
from the North upon the land. As this red serpent closes  
in, the white serpent would become bewildered, and he  
would drop the Indian to the ground, almost like a  
helpless child. Then a black serpent would come upon the  
land, fast, to meet these other people that were here. A  
great fight would ensue, and a war against the prestige of  
this great white serpent would begin. The white serpent  
would be brought down.**

**Many great battles would take  
place. The white serpent would become split.  
His right hand would be fighting his left hand. The  
white man would be fighting the white man, and the  
black man would be fighting the white man. And, then in  
the confusion the red serpent would sweep over the land.  
Deganawida told us, 'Watch out for these times.  
Get away from this fight. But, renew your faith back  
to the Great Spirit.'**

**He said that the battle would be so  
violent that the mountains would split, the rivers would  
boil, and the fish would turn up on their bellies. The air  
would be poisoned. There would be nothing to eat. Great  
things would happen. Confusion. Disaster. Famine.**

**And, in the prophecies of our people it tells about white  
people, the white serpent, who will realize that his  
government is collapsing. He will send his young people  
and his children out to meet with the Indians to try to get  
protection, spiritual guidance, to try to get help. We were  
not to refuse this help. But, before we could give any help  
or unity to anybody, we must first find peace and unity  
within our own hearts, within our own souls.**

**There is a great answer that is going to come from Hopi, because this is the place where even my people came from, where all Indian people came from. A long time ago it is told that Tha-ronda-na-waga, who was that Holder of the Heavens as it's interpreted in our way, guided my people across the mountains to the East, across the great river, the Mississippi, across the plains to the place where it appeared that the Great Spirit had placed his hand upon the ground. There my people were supposed to gather. We were given different instructions, every nation was given different instructions.**

**Many went North, South and to the West. And they that have kept these instructions are beginning to stand. My people went out there to a place in New York where the Finger Lakes are. If you were in a plane, and you looked down there, it would look like the hand of the Great Spirit was on the ground. That's where the Ho-de-no-sau-ne, the People of the Longhouse, got their message.**

**This is the message I'm bringing to not only the Indian people but to the people of the world. So, it is important that we look back to the prophecies, back to the instructions, that we remove any hate and ill feelings that we might have for our brothers and sisters, remove it and be at peace again, so that our minds could be clear and we could see the great path.**

**So, as we meet this day,  
I want us to join hands and be friends,  
to have peace and to remember the instructions that  
were brought down to us by the Great Spirit."**

**-Mad Bear (*Unity Caravan speech, Hotevilla*)**

**(Reference Material)**

- "Tuscarora Prophecy by Mad Bear" (Techqua Ikachi Hopi Prophecies on ChuckingIt.com)

## **THE MAN & THE PERSON**

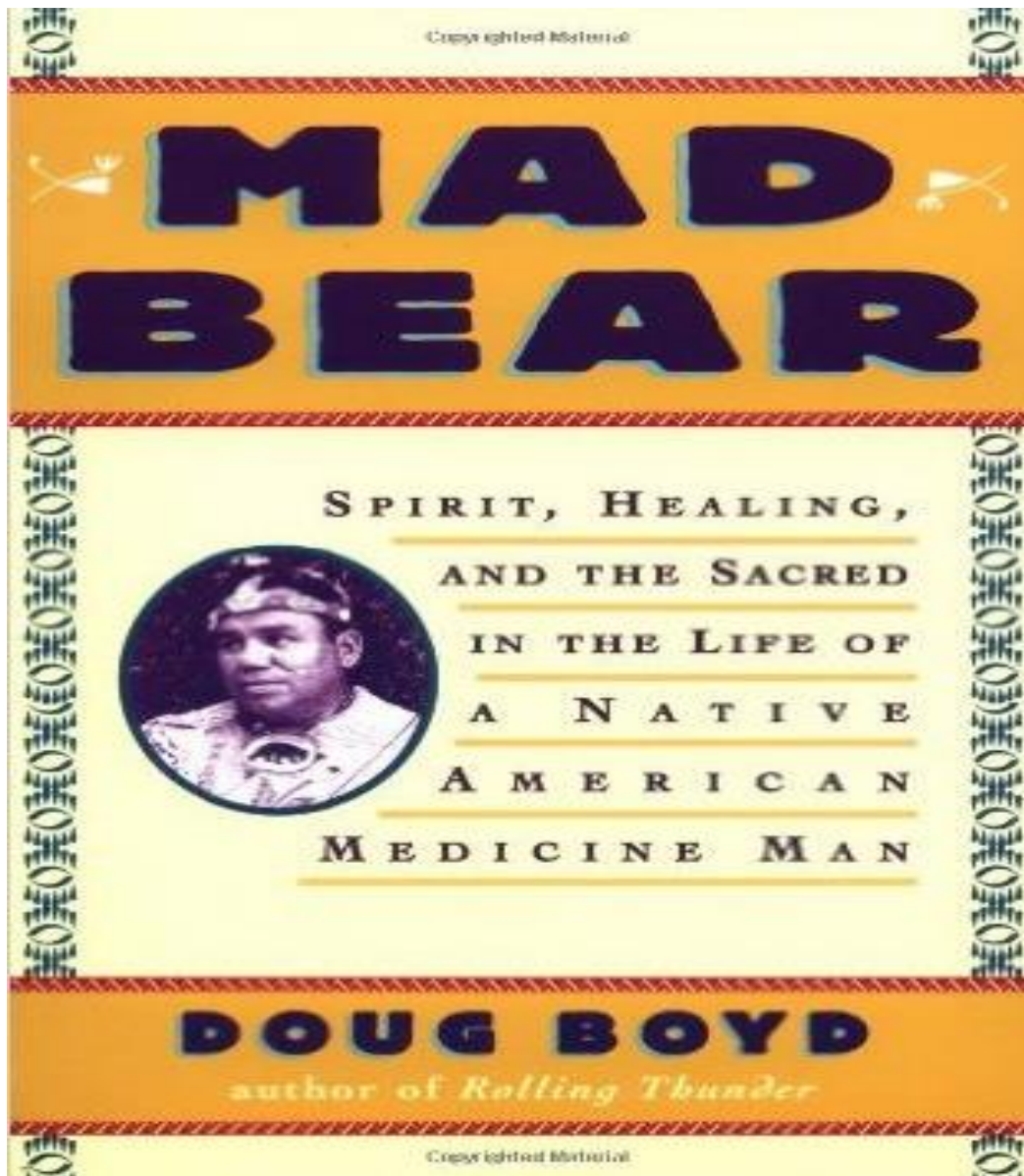
***("MAD BEAR" written by Doug Boyd)***



**"Mad Bear did not at all match my image of him. I had never seen anyone quite like him before, yet it seemed very reasonable to me that there should be such a person. His name suited him, or perhaps it was the other way around. Big and round, with short black hair, he was wearing a Hawaiian-print shirt and a wide grin which clamped a tipped cigar between big teeth."**

**-Mad Bear**

Author, Doug Boyd, was a good friend to Mad Bear and wonderfully documented Mad Bear's life journey from the mid-70's to mid-80's. Doug cleverly crafted this narrative to capture the essential beingness of Mad Bear as a person. So much of Mad Bear's personality, his humbleness, humor & determined work ethic, was intertwined with his medicine.



Mad Bear was an enigmatic leader, born under the sun sign of Scorpio. He was very serious in his mission to discover the deep mysteries of life and to understand universal principles & commonality behind all prophecy & mythology. There were many intangible ingredients to Mad Bear's medicine which he kept to himself. Doug did his very best to shine light on the subject from what was observable.

Through the publication of Doug Boyd's book, Mad Bear was finally given the credit that he deserved as being one of the truly greatest medicine men of our modern time. The oppositional forces to unity have done their best to downplay this side of Mad Bear from the history books. Mad Bear was comparatively on an equal footing with other great medicine men, like Frank Fools Crow (*Lakota Sioux*).

This E-Book will further document Mad Bear's healing work along with his close association with other medicine men, like Beeman Logan (*Seneca*), Rolling Thunder (*Cherokee*), Semu Huaute (*Chumash*), Martin High Bear (*Dakota*), Philip Deere (*Muskogee*), Tlakaelel (*Toltec*) and other lesser-known holy men of his historical era, like Peter Mitten (*Cayuga*) and Eleazar Williams (*Tuscarora*).

Mad Bear was masterful at organizing and skillful with diplomacy. His accomplishments towards inter-tribal unity date back to the 60's, and his political activism started in 1948. Doug was able to memorialize 10 later years of Mad Bear's Spiritual Activism.

This E-Book will fill in the rest of the story and go beyond the life of Mad Bear to evaluate the present state of inter-tribal unity consciousness and to rally the people from all 4 directions to gather our nations together.

#### **(Reference Material)**

- "Mad Bear: Spirit, Healing and the Sacred in the life of a Native American Medicine Man" (written by Doug Boyd, Touchstone/Publisher, Dec. 1<sup>st</sup>, 1994)



## **STANDARD "MAD BEAR" BIO**

***(Wallace "Mad Bear" Anderson, 1927-1985)***



Part of the incentive for writing this E-Book is to document the "complete" life journey of Mad Bear from the perspective of his political activism & his medicine work. The available standard bios on Mad Bear fall short of accurately describing him. It's not the fault of the bio writers, since they probably don't know his complete story. Mad Bear led a surreal, highly adventurous & phenomenal life, both materially & metaphysically.

This E-Book will provide the basis for future bios to be written on Mad Bear. For now this standard Mad Bear bio provided below will suffice as an introductory statement.

### **ANDERSON, WALLACE "MAD BEAR"**

**A medicine man and prophet, Wallace Mad Bear Anderson also was a noted Native American rights activist during the 1950s and 1960s. During his lifetime, he led national and international efforts for the recognition of the sovereignty of Indian nations.**

**Anderson, a member of the Tuscarora nation, was born on November 9, 1927, in Buffalo, New York. Called Mad Bear by his grandmother because of his temper, he grew up on the Tuscarora Indian Reservation, near Niagara Falls. As a young man, he enlisted in the U.S. Navy. After he returned from service, Anderson applied for a loan under the GI Bill to build a house on the reservation. When the loan was denied, Anderson's belief that he was discriminated against because of his race prompted him to become an activist for Native American rights.**

**In 1958, Anderson led Iroquois protests against state income taxes. The demonstrations culminated in a march to the Massena, New York, state courthouse, where several hundred protestors burned summonses for their unpaid taxes. The following year, Anderson became a key figure in the Tuscarora Reservoir Protest. After the Power Authority of the State of New York seized 1,383 acres of the Tuscarora Reservation to build a reservoir that would flood the land, Tuscarora men, women, and children joined forces to resist the taking of their land. Anderson and others blocked surveyors from entering the reservation and deflated workers' tires. When approximately 100 state troopers threatened to enter the reservation, the demonstrators laid in the road to block their trucks. Despite the efforts of the Tuscaroras, the U.S. Supreme Court ruled in *Federal Power Commission v. Tuscarora Indian Nation (1960)* that the taking of the land was legal, and the reservoir was eventually built.**

**In March, 1959, Anderson aided in a revolt of Iroquois at the Six Nations Reserve in Brantford, Ontario. After the Iroquois declared their sovereignty, twelve Royal Canadian Mounted Police invaded the reservation's council house, forcing the hereditary chiefs to step down. That same month, Anderson attempted a citizen's arrest of Commissioner of Indian Affairs Glenn Emmons, whom some Native Americans, resentful of the federal termination policy, had accused of misconduct in office. Emmons avoided Anderson but later resigned.**



**After receiving an invitation from revolutionary leader Fidel Castro, Anderson led a delegation of Native Americans to Cuba in July 1959. Members of the Six Nations and the Miccosukee of Florida agreed to recognize the sovereignty of Cuba in exchange for Cuba's recognition of their own sovereignty. Indian sovereignty was an important issue for Anderson; he once stated that his main purpose in life was to help the Indian people regain sovereignty, rather than be absorbed by a society that he regarded as "sick."**

**Anderson founded the North American Indian Unity Caravan in 1967 to encourage the activism that was growing among Native Americans nationwide. Later that year, he delivered to Congress messages from 133 tribes that did not want their reservations to be terminated, which helped to defeat one of the final termination bills. Anderson toured the nation with his caravan for the following six years, but he paused to plan and participate in the Alcatraz Occupation in 1969. In 1975, he was the national director of the Indian Nationalist Movement of North America.**

**Anderson's work as a medicine man was featured in the book *Rolling Thunder* (1974) by Doug Boyd. In discussing his concept of good medicine, Anderson also articulates the philosophy behind his individual activism.**

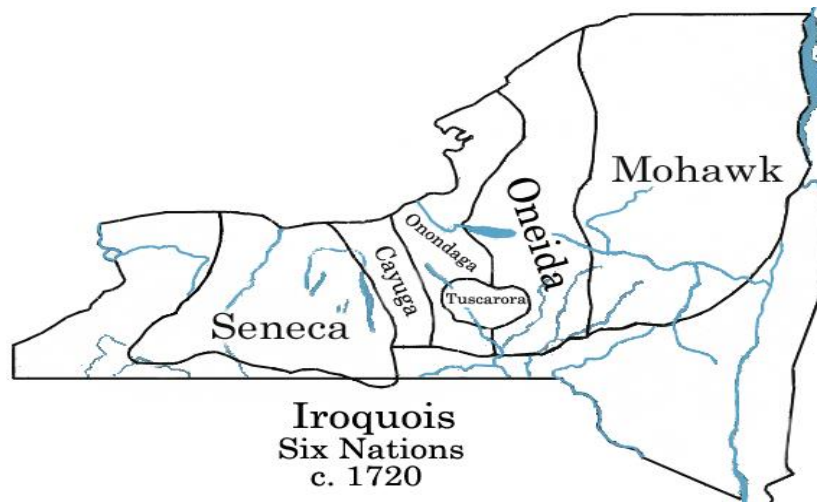
**-ABC/CLIO History and the Headlines**

***(Reference Material)***

- "Anderson, Wallace Mad Bear" (from ABC-CLIO History and the Headlines website)

## THE GREAT PEACEMAKER

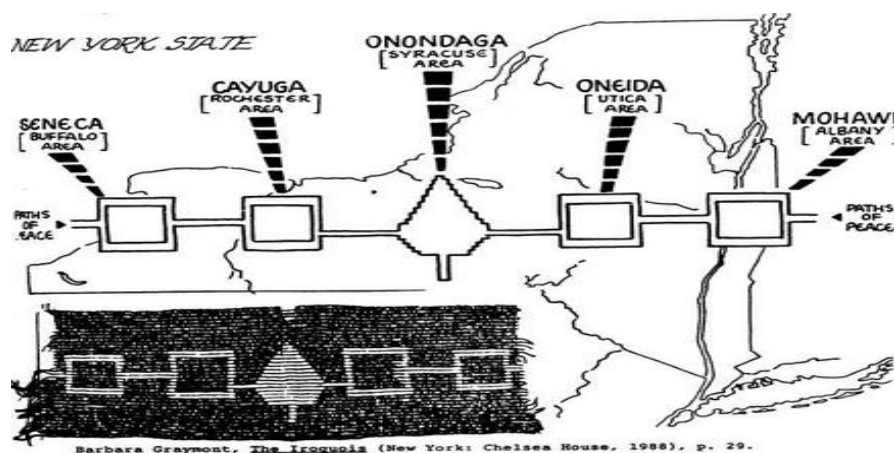
*(The Great Law of Peace)*



**"We still are determined to hold on to what we have, our religion, our way of life, our tribal affiliation and everything. We want to keep these things, because it's better than anything we see around. We have felt that (U.S.) democracy is a failure here in the land. We have witnessed the crimes that have been perpetrated against a minority people; the Negroes, the Jews and all these other people. We don't want any part of this. We don't want any part of forced citizenship. We don't want to be a member of a society that treats people this way. We wish to be by our self. We wish not to interfere in the laws of this (U.S.) government. All we wish is that the United States government would fulfill its treaty obligations that they made to us. That we would be allowed to remain on what little land we have left today."**

**-Mad Bear**

To understand Mad Bear, the foundational principles that he stood upon need to be understood. Mad Bear was a Tuscarora from the 6 Nations, whose people are known as the Haudenosaunee (*People of the Longhouse*) aka Iroquois (*a name coined by the French*). He was beholden to the Great Law of Peace. This great law is the oral constitution that historically binds the Iroquois Confederacy aka Iroquois League together. The Iroquois Confederacy consists of the Oneida, Mohawk, Cayuga, Onondaga, Seneca & later Tuscarora. As of 2010, there are 45,000 enrolled Six Nations people living in Canada and about 80,000 in the United States.



## GREAT LAW OF PEACE

The Great Law of Peace is the oldest constitution in North America defining a system of participatory democracy that has sustained the Iroquois Confederacy since 1570 (*or possibly 1000 years ago*). At a time of terrible war, say tribal elders, a Great Peacemaker aka Deganawida emerged, with the help of Hiawatha (*Onondaga*), to inspire the warriors of 5 nations to bury their weapons of war. The Peacemaker planted on top of the weapons a sacred Tree of Peace and established a code of laws called Kaianerekowa, the Great Law of Peace.

Chief Jake Swamp (*Mohawk*) commented that "during the dark age of our history, humans no longer listened to the Original Instructions. Our Creator became sad, because there was so much crime, dishonesty, injustice, and war. So the Creator sent a Peacemaker with a message to be righteous and just, and make a good future for our children seven generations to come."



**"We bind ourselves together by taking hold of each other's hands so firmly, and forming a circle so strong, that if a tree should fall upon it, it could not shake nor break it"**

**- The Great Peacemaker (*Deganawida*)**

Iroquois Elders widely agree that the Great Peacemaker was a divine being who was sent by the Creator to make peace on Mother Earth. The Great Peacemaker is said to have been the result of an immaculate birth on the shores of the Great Lakes.

The Great Peacemaker established a theocratic council of clan & village chiefs to govern the Confederacy. In each tribe, which had matrilineal kinship systems of descent and property-holding, power was shared between the sexes (*matriarchy*). Men held the positions of hereditary chiefs through their mother's line; clan mothers ruled on the fitness of chiefs and could depose ones they opposed. Most decisions in council (*in the longhouse*) were made by consensus, to which each representative had an equal voice. No parties existed; all were on the side of the Great Spirit.

The Great Peacemaker set up a system of government which the United States attempted to emulate. If you look at the original 5 Nations, the Nation of Onondaga acts like the Presidential office. The Cayuga & Oneida Nations acts like the Senate. The Mohawk & Seneca Nations act like the House of Representatives. This is a separation of powers.



Chief Jake Thomas (*Cayuga*) said this about the Peacemaker, "There will be no more Warriors from henceforth. Nobody will injure the Confederacy. So he (*the Peacemaker*) elevated all the Chiefs; he said you have to have one head, one heart & one mind, like one body and that's how peace will work. It all works together! Many hundreds of people, if they all think the same, that's just like one body, one unanimous decision. Just like one person may decide for himself. These hundreds, maybe thousands of people, who all think that way, make it powerful. Peace will replace war; there will be nothing but peace."

## **TADADAHO**





Prior to the complete unification of the 5 nations, one obstacle stood in the way. This was the evil Tadadaho from Onondaga. He was said to be so evil that his body was twisted and snakes grew from his head. The Peacemaker's message had begun to spread and was changing the minds of the people. One of the people who had accepted the good words of the Creator and decided to help the Peacemaker was Hiawatha. Tadadaho was determined to stop this message of peace. He was so determined that he killed Hiawatha's daughters. Grief stricken, Hiawatha was no longer able to spread the Creator's words with the Peacemaker. While grieving, Hiawatha found words that would help console others who lost loved ones. He devised a method to remember these words by stringing purple & white fresh water clamshells together on strings. Hence the first "wampum" was made.

Once Hiawatha's mind was clear; he and the Peacemaker, along with 49 other leaders from the 5 nations, were able to confront the evil Tadadaho again. The message of peace eventually won over the Tadadaho and he was driven to tears. The men combed the snakes from his hair and Tadadaho became the 50th chief of the "5 Nations". In addition, he was designated the "chief of chiefs" and his name "Tadadaho" became the title of this exalted position at the head of the Iroquois Confederacy.



The Peacemaker and the 50 chiefs symbolized their union of peace by uprooting a great white pine tree and they threw their weapons of war into the hole and a mighty stream washed away their weapons of war. They replanted the tree and the Peacemaker placed an eagle on top to warn the Haudenosaunee people of any dangers to this great peace. The Hiawatha wampum belt was made to record the event of the five nations joining together in peace. Each nation is represented, with the Onondagas symbolized in the middle via a great White Tree of Peace.



**“Under the shade of this Tree of Peace, there shall you sit and watch the Fire of the League of Five Nations. Roots have spread out from the Tree of Great Peace. These are the Great White Roots, and their nature is Peace and Strength. If any man or any nation shall obey the Laws of Peace, they may trace back the roots of the Tree. They shall be welcomed to take shelter beneath the Great Evergreen Tree.”**

**-The Peacemaker**

## **U.S. CONSTITUTION MODELED AFTER THE "GREAT LAW OF PEACE"**

**"The power of the Confederacy was so great that they soon had control over all the Indian tribes & nations from the Algonquins in the North, down to the Cumberland River in the South, from the Atlantic seaboard to the Mississippi River."**

**-Mad Bear**

When the first Europeans swept into the northeast of the New World, far from finding a organizational blank canvass on which to create a brand new system of government, they instead encountered a highly organized, very powerful alliance of five nations that controlled a giant expanse of territory, from the St. Lawrence river south into Pennsylvania and west into Illinois. The Iroquois League was, and still is, the oldest participatory democracy on Mother Earth.

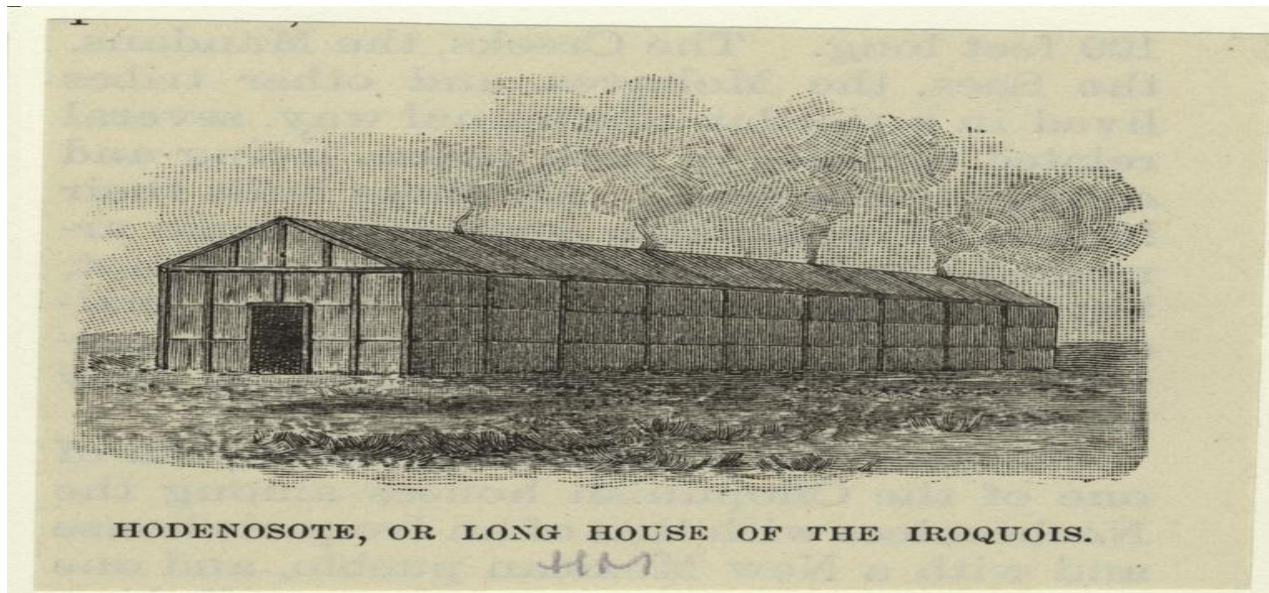
The founding fathers of America were so impressed with the Iroquois Confederacy's peaceful system of governance that they made a great effort to emulate it. Unfortunately, they left out Matriarchy and divided up into political parties.

Chief Jake Swamp said that the "Great Law of Peace served as a model for the U.S. Constitution. We know that our ancestors met personally with Benjamin Franklin, Thomas Jefferson, James Madison and others involved in drafting the U.S. Constitution."

Senate resolution 331, from the 100th congress in 1988, acknowledges that the confederation of the original thirteen colonies into one republic was influenced by the Iroquois Confederacy, as were many of the democratic principles which were incorporated into the constitution itself."



## THE LONGHOUSE



The Longhouse Religion is the popular name of the religious movement known as The Code of Handsome Lake or "Good Message", founded in 1799 by the Seneca prophet Handsome Lake. This movement combines & reinterprets elements of traditional Iroquois religious beliefs with elements adopted from Christianity, primarily from the Quakers. Originally the "Good Message" was known as the "new religion" in opposition to the prevailing nature-based beliefs, but has since become known as the "old religion" in opposition to Christianity.

The Longhouse religion emphasizes thankfulness to the Creator for what has been provided in the course of seasonal changes. It involves returning thanks to the Creator and expressing gratitude for the existence of various terrestrial & celestial beings (*spirit forces*) in the world, as well as those in people's dreams or visions, and those in traditional stories.

The Iroquois acknowledge, honor, and please the spirit forces through ceremony. On occasion, people's dreams indicate what spirit beings desire. In return, it is believed that the spirit forces will continue their duties for the benefit of Haudenosaunee people.

Each spirit force is recognized & celebrated at a ceremony, based around cycles, seasons and astrological events, and has a traditional set of rites (*dances, songs, speeches*) appropriate to it. The food associated with the spirits being honored is served at a feast at the end of the ceremony.

### **MAD BEAR, GREAT LAW OF PEACE & TEACHING OF THE LONGHOUSE**

Mad Bear held the doctrines of the Peacemaker and the teachings of the Longhouse close to heart. They established within him a high moral code to follow. Mad Bear advocated peace & non-violence, following the Creator's original instructions, living righteously, returning to Matriarchy, governing via consensus and always keeping the next 7 generations in mind. The Great Law of Peace!



**"So Creator sent a Peacemaker with a message to be righteous and just, and make a good future for our children seven generations to come. He called all warring people together and told them as long as there was killing there would be no peace of mind. There must be a concerted effort by humans for peace to prevail. Through logic, reasoning and spiritual means, he inspired the warriors to bury their weapons and planted atop a sacred Tree of Peace"**

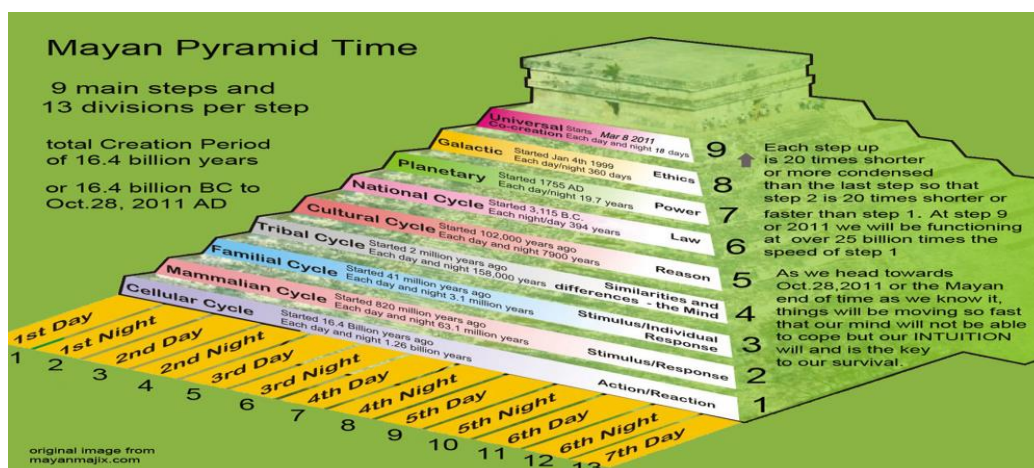
**-The Great Peacemaker (*Deganawida*)**

***(Reference Material)***

- "The Great Law of Peace" (ABC-CLIO History and the Headlines website)
- "American History Myths Debunked: No native influence on founding fathers" (IndianCountryTodayMediaNetwork.com, May 18, 2012)
- "Longhouse Religion" (Facts on File, History Database, from the 'Encyclopedia of Native American Religions', Fofweb.com)
- "Nation within a Nation: Nation within a Nation" (interview by Mad Bear in 1967 for WBFO radio at the State University of New York at Buffalo, archived by the American Philosophical Society)
- "Sharing Ancestral Knowledge: An interview with Jake Thomas" (interview by John Bacher, PeaceMagazine.org, March/April 1991)
- "Iroquois Confederation of Peace" (article by Terryll Nemeth, Peacedom.org)
- "Birth of a Nation" (OnondagaNation.org)
- "Great Peacemaker" (Wikipedia)
- "Longhouse Religion" (Wikipedia)

## THE GALACTIC TIMEPIECE

### (The Cyclic Nature of Time)



**"All time is contained within 4 eras. We are coming to the end of the third and about to enter the fourth. It has all happened before."**

**-Mad Bear**

To understand Mad Bear within the context of time, the "window of time" in which Mad Bear appeared on the political & spiritual scene needs to be put in context with the Galactic Timepiece.

Mad Bear was keenly aware of the cyclic nature of time. He understood that humanity is leaving the 4<sup>th</sup> World and transitioning/ascending into the 5<sup>th</sup> as prophesied. This adjustment in the Galactic Timepiece is not too be feared. Michael Bastine (*Mad Bear's apprentice*) remarked, "Some people say it's the end of the world. It's the end of the world as they know it."

Prophecies of "End Times" are abound yet the overwhelming consensus of our indigenous Traditional Elders from all 4 directions affirm that this event, overall, will be of great benefit to our Mother Earth and those that walk softly on her with all living beings great & small.

At the same time, those who have turned a blind eye to the sentient living universe around them will have to pay a heavy price via purification.

We who are of One Heart & One Mind have an active role to play as this cosmic detox begins. We have to heal and become whole on the inside. We have to cleanse the mind, spirit & body so that we can become a clear conduit between the 4 directions, Earth & Sky. We must attune to the Galactic Timepiece, the galactic heart of the universe that beats with the utmost precision. As above, so below!

Today we are living in a scientific age that is now beginning to understand that the new cutting-edge science is akin to ancient indigenous wisdom. The scientific age is beginning to wake up out of its controlled academic slumber and realizing that there has been advanced ancient knowledge on this planet that greatly exceeds that what is known today. So-called "History" and Science as we have been taught in school is a lie.

## **PRECESSION OF THE EQUINOX**

Case in point, the Galactic Timepiece aka the Precession of the Equinox, which is the westward movement of our Earth's equinoxes along the ecliptic relative to the fixed stars. These equinoxes move opposite to the yearly motion of the Sun along the ecliptic. They wobble! 25,920 years per cycle.

Today's scientists are now mathematically hip to this. The Ancients understood this! Santillana & Von Dechend's book, "Hamlet's Mill", revealed that 30 separate ancient indigenous peoples from around the world knew of the Precession of the Equinox and the coming Golden Age.

The Mayan timekeepers understood the Galactic Timepiece. Their December 21<sup>st</sup>, 2012 long count end date predicted our present global environmental, political & religious upheaval. They recognized & chronicled the existence of our spiral-shaped galaxy that rotates around its center point, a black hole.

The Mayans, as well as other spiritually advanced ancient cultures, recognized that cycles of time and their relationship to the Galactic Center, the black hole (*Heart*) of our galaxy, also influences our consciousness. They understood that the Earth passes through repeating cycles of consciousness. Their calendar systems reflect this!

The Sanskrit scriptures, called "Vedas", state that there are 4 of these cycles. Many of these cultures believe that we are coming out of the Dark Ages (the "Kali Yuga"), according to the Vedas and entering a new Golden Age or cycle where there will be peace on Earth again.

## **MYSTERY EGG**

Hohongwitiwa is the adopted son of a Hopi One Horned Priest, who requested, before his death in 1999, at the age 102, that the knowledge of our Earth Mother, Mystery Egg and Purification Time be openly shared now with all our brothers and sisters of the world.

In the spring of 2012, Hohongwitiwa invited Grandmother Abril Mondragon aka Alis Itlatol, from Taos, New Mexico, and her son to record this Hopi knowledge and be care givers for sharing it. Hohongwitiwa published in a free E-book, "Earth Mother Our Womb of Life," under the pseudonym of Your Brother. Here's a quick summary of his teachings from his E-Book.

**"Perhaps the greatest difference between native and other religions is this; we believe in God and evolution. We believe God's greatest work is through evolution. God is the divine artist; evolution is the divine art."**

**-Your Brother**

There is a cyclical process in nature which moves life forward upon each mother world. This advancement of life requires the linear, calendar time we are provided by our Mother Earth. The periodic movements and evolutionary progress within this cycle occur at the end of Purification Times, when each world flies closer to the sun, and the life upon it is evolved to a higher stage due to the excitation present during these times.

This provides a complete picture of evolutionary change, which scientists do not yet fully grasp. They know evolution occurs, but there are problems with the idea of gradual evolution, due to missing successions of transitional forms in the fossil record. When we understand that evolution occurs after long intervals of uniformity, at Purification Times, much becomes clearer. Punctuated evolution, which agrees with the fossil record, is now a scientific theory called "Punctuated Equilibria", a theory that agrees with the knowledge preserved from ancient times.

Our solar system has entered into another Purification cycle. For the Earth it is the final one, advancing her to the crowning place of our system. This progressive process, unheard-of to most in our day, is known as "The Sacred Path of Migration". Following the Earth's migration to its new position and density, humankind will evolve to an incorruptible form in an earthly paradise, where all live together in harmony.

The Sacred Path of Migration specifies the importance of remaining upon our mother world, from earliest beginnings to our completed forms, in what some indigenous peoples call the Fifth World. We have a contract with our Creator to remain in the Calendar Time given us on Earth, allowing us to evolve forward toward the heavenly Fifth World, and our completed evolutionary life.

Our Earth Mother is now in labor. The increasingly severe weather and geological disturbances are more than what most scientists believe; they are birth pangs originating from deep within the heart of the Earth. The Earth is laboring to birth what some native peoples have referred to as "Her Egg" (*her core*), which will emerge from the Earth's birth canal in the Antarctic Sea. When the Earth's Core-Heart is ejected, along with the cores of the other worlds of our system, each planet will move up an orbit nearer the sun, as they have done in previous cycles. With every move the life upon each world is further evolved, due to the excitation existing in our system during these times. The newly evolved species are adapted to live under their new conditions closer to the sun.

Elders tell us that mankind is meant to know the whole truth of his Earth Mother, and her evolutionary program.

**"We reach our homes, when the Earth becomes the paradise elders know as the Fifth World, Heaven, or Morning Star."**

**-Your Brother**

The use of fear will soon be used again, as (*we are told*) was used during the last purification, to push us into deserting our Mother Earth. A tragic day will soon arrive when the ancient ones of space-time will use scientific pronouncements to strike terror in our hearts, in order to push us off the Earth to their time-frame. Search your hearts and endure with the Earth, no matter how many others mistakenly choose otherwise.

## **THE NINTH WAVE**

Carl Calleman, a friend to the Mayan Elders and scholar of their ancient timekeeping system, has done a lot of research into the "Ninth Wave", which began on March 9th, 2011. This Ninth Wave is hugely affecting our human consciousness at this time. Carl stated, "I believe the Ninth wave of the Mayan calendar is the time of the Great Purification as has been talked about for instance in the Hopi Prophecy."

Carl continues, "The high frequency of change and the many cross currents of cosmic energies that are now operating on our planet also affects the personal lives of many, who under the influence of this wave are going through major life changes. Planning your life as if it is going to stay the same in the future is becoming near or totally impossible even in the short term. Staying balanced is challenging when many energies are affecting us and pushing us in different, sometimes conflicting, directions."

In Carl's view, "the overall purpose of the Ninth wave is to make people realize that there will be no other way forward except a surrendering to the divine and a commitment to follow its guidance to create a world in harmony. Human beings will no longer be able to entertain the illusion that they are in control. The road of materialism has lead to a dead end and attempts to get out of this are now likely to be blocked in all directions. The main theme of the Ninth wave will then be to let go, and especially to let go of all our established ways of domination."

In conclusion, Carl gives us the assurance that a "new world can only be born out of chaos and the chaos from which the new world will be born is now being created by the Ninth wave. This chaos means that our established habits will be disrupted in order to make us open to be part of manifesting the purpose of the cosmic plan. This purpose can be understood from the Mayan calendar and other ancient sources and is to create a new world very different from the present one. If we want to be part of manifesting this we will need to surrender to and be guided by the divine because the changes will be too much to fathom for our intellects."



"It is only such surrender that can lead us to be co-creators of the world that already exists in the mind of the divine. This transformation to unity consciousness will require a work of inner transformation of the individual, but an equally important component will be collective global events. Those sharing the intention of manifesting unity consciousness will come together and unify their hearts in global ceremonies."

## **SOURCE FIELD INVESTIGATIONS**

In "The Source Field Investigations" book by David Wilcock we learn about Dr. James Spottiswoode and his work regarding galactic energy (*Galactic Center*) and its daily effect on consciousness. James discovered that the "earth's alignment with the galaxy could create up to a 450% increase in psychic accuracy each day, within one hour of 13:30 local sidereal time, and the effect held true over twenty years worth of trials". Scientific studies from the U.S. military's remote viewing department correlate that a Remote Viewer's ability increased by up to 400% during 13.5 Local Sidereal Mean Time (*LSMT*).

There is plenty of other supporting material from the Source Field Investigations book that could expand our topic of the Galactic Timepiece.

For example; we are now discovering that evolution occurs in sudden bursts that reoccur in 26 & 62 million year cycles. This has been scientifically documented by the collective individual research of David Raup & John Sepkoski (*University of Chicago*) and Dr. Robert Rohde & Robert Muller.

Next example; Dr. Aleskey Dmitriev's research has concluded that cosmic shifts affect solar activity which affect overall climate change in our solar system. "A team at the Rutherford Appleton Laboratory near Oxford, led by Dr. Mike Lockwood, has discovered that in the last century, the overall strength of the Sun's magnetic field has more than doubled, becoming 230 percent stronger than it was in 1901. Even more interestingly, this rate of magnetic field growth is continually increasing in speed." Dr. Aleskey confirms that this Solar activity has led to "accelerations in the speed of magnetic pole shifts, climate changes, earthquakes & cyclones on Earth, increased magnetic & plasma energy charges on other planets and changes in their atmospheric qualities. In addition, some of the planets are actually becoming noticeably brighter."

Another example; German engineer, Paul Otto Hesse, discovered the existence of a Photon Belt that is shaped like a huge doughnut with a thickness of approximately 2,000 solar years or 759,864 billion miles. Our earth is now completing its 25,920-year cycle along with this Photon Belt, which it came in contact with around the year 1996. Photon energy is light energy that vibrates at a very high frequency. This is of great aid to our ascending shift in consciousness.

One last example; our consciousness is indeed evolving in accordance to the Galactic Timepiece. The scholar & Emeritus Professor of Political Studies, James R. Flynn, has discovered the "Flynn Effect" which is the name given to a long ongoing and substantial increase in IQ test scores measured in 20 countries around the world. This effect has shown that our IQ has been increasing on the average of 3 points per decade. This escalation of our IQ has been on an upward trajectory for the past century. According to the James, the "increase in IQ is most striking for tests measuring the ability to recognize abstract & non-verbal patterns. It is a symbolic intelligence and doesn't arise from the increase in information flow."

## **SCHUMANN RESONANCE**

The Earth has a vibrational frequency that is known as the Schumann Resonance. This frequency has held steady at around 7.83 Hz since at least the turn of the last century when it was first measured. The military based its global communications on the Schumann Resonance frequency because it was considered to be constant. But this vibrational frequency has actually been increasing since 1987, the year of a succession of planetary alignments called the Harmonic Convergence.

By the dawn of this new millennium, the frequency of the Earth had risen to around 9 Hz. As this vibrational frequency has been speeding up, so has our concept of Time. The National Institute of Standards & Technology, which assists the entire world in maintaining a uniform system of "time", has been making unexpected adjustments to their atomic clocks to compensate for this sudden change in time. But these clocks won't work much longer because they will need too much adjustment for what is just ahead for planet Earth.

Our Mother Earth is ascending into higher dimensions of consciousness. It is letting go of duality & separation and adopting a new paradigm.

By the beginning of 2011, the Schumann Resonance had moved beyond 11 Hz. As it moves into the higher vibrational frequencies, our own frequencies must also increase. This is the principle of resonance.

Each cycle of the Mayan calendar moves about twenty times faster than the preceding cycle. Our initiation into this final cycle of the calendar, this final “underworld”, is our transformation into a timeless consciousness. So our rate of consciousness evolution will also be increasing, by 1000 percent.

## **COSMIC ENERGY IS IN OUR FAVOR**

As we can see, the Galactic Timepiece has great influence over current and past events in history. The cosmic energy is in our favor! Since 2012, Mother Earth energetically has transitioned from the masculine back to its feminine cycle.

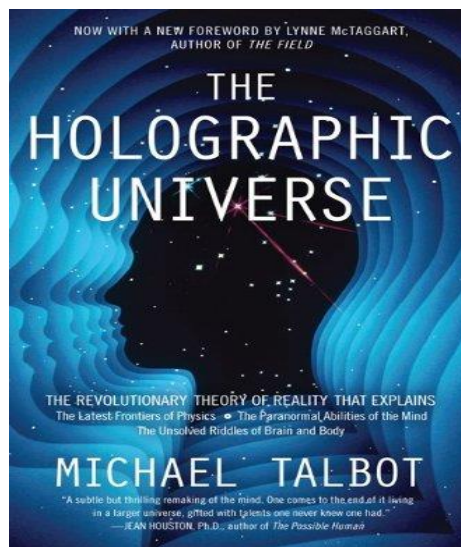
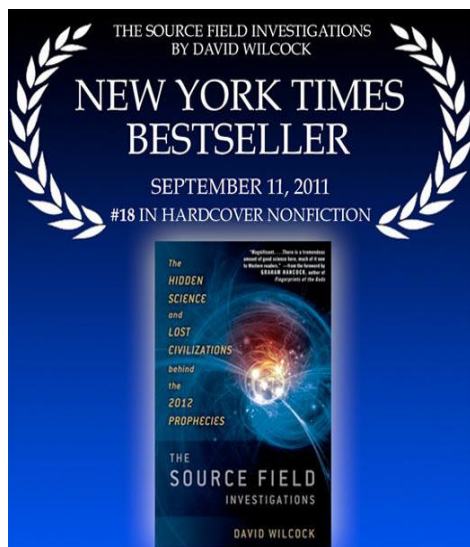
We should give thanks to people like Mad Bear who acted as spiritual signposts to point us and the next 7 generations in the right direction. This was done so that we can experience a Golden Age together as one, the way the intelligent universe aka Creator aka Great Mystery designed it.

### ***(Reference Material)***

- “The Source Field Investigations: The hidden Science and Lost Civilizations” (written by David Wilcock, Plume/Publisher, July 31, 2012)
- “Mayan calendar shows end of days” (written by Robin Caudell, newspaper article for Press-Republican, August 18, 2006)
- “Frequency increase in the Ninth Wave” (written by Carl Calleman for his website, Calleman.com, April 7, 2011)
- “The Choice: Using Conscious Thought & Physics of the Mind to Reshape the World.” (written by Mike Bara, New Age Books/Publisher, October 15, 2010)
- “Mad Bear: Spirit, Healing and the Sacred in the life of a Native American Medicine Man” (written by Doug Boyd, Touchstone/Publisher, Dec. 1<sup>st</sup>, 1994)
- “The Power of Now, The End of Time” (article by Gregg Braden, LightWorkers.org, February 14, 2011)
- “Earth Mother Our Womb of Life” (by Your Brother, Author House, 2008)

## THE QUANTUM UNIVERSE

*(Science aligns with indigenous teachings)*



**"Rolling Thunder would often say to me when I was young, 'In your generation, you're going to see the history of Native America completely re-written.' We already have and there is much more to come."**

**-Blueotter (Cherokee)**

To understand Mad Bear within the context of what we believe to be the physical living universe, the Quantum Physics that Mad Bear understood intrinsically as an indigenous Traditional Elder needs to be explained.

## WE LIVE IN A QUANTUM UNIVERSE

**"Someday Science will explain how the phenomenon produced by our Indian Medicine people comes from their ability to tap into and direct the energy of the Universe to do their spiritual mental bidding."**

**-Isaiah Joseph (Tuscarora)**

Medicine people have a quantum understanding of how the universe actually works. Medicine powers are fundamentally spiritual in nature but are also in alignment with the laws of Quantum Physics. Sideshow magicians, on the other hand use sleight of hand "magic" tricks to work their wonders. They pull rabbits out of hats, whereas Medicine people, with Creator's help, pull rabbits out of the ether. Medicine people may on occasion use "tricks" to create a "placebo effect" for their patients, but this does not deter from the fact that their medicine is primarily rooted in the quantum reality.

In the Quantum Universe, nothing is solid. Nobel Prize winning physicists have scientifically proven that our physical world is a sea of energy. Physicality is actually pure consciousness in motion. Everything we see is an illusion. We are the equivalent of a virtual reality game. Life really exists within a living multi-dimensional hologram.

We will wake up someday from this game and realize that we have been dreaming. We are spiritual beings having human experiences, walking within the confines of Three-dimensional time & space, where everything appears linear. We are experiencing polarity.

Our physical senses pick up very little of what really exists around us. All matter is energy that is in a continuous flux. Out of this dancing spiral motion of energy, the consensus reality of our modern day society defines what we see, hear and experience. This definition has created our 3D reality, yet other dimensions do exist outside of what we can physically experience. The Traditional Elders have always understood this.

Miracles can happen in our daily lives when we learn to transcend the definitions that consensus reality has limited us to. What may appear to be magic or "good medicine" to us is really the application of universal laws given to us by creation. The forces opposed to inter-tribal unity consciousness have been fairly successful, till now, at blocking our access to these "cosmic laws" that are stored deep inside our DNA memory banks.

Michael Talbot's book, entitled "Holographic Universe", breaks down how what we think we are seeing is actually an illusion, a mind trick of the brain. Our 3D world is actually just a waveform that our consensus reality, is tuned into, akin to a radio channel. There are many channels on the radio dial and similarly there exists other dimensions of life which other beings in our multi-universe have tuned into as their consensus reality.

Real shamanic vision & extrasensory perception (*E.S.P.*) comes from the Pineal Gland, our 3<sup>rd</sup> Eye, which has always been the gateway to higher consciousness. This gland is our connecting station to the holographic universe. The forces opposed to inter-tribal unity consciousness are certainly threatened by our potential 3<sup>rd</sup> Eye re-awakening and they incessantly work to counter humanity from advancing mentally & spiritually. Their work consists of creating a toxic environment for us to live in to ensure the calcification of our Pineal Gland, to greatly minimize and spiritually castrate the illuminations of our 3<sup>rd</sup> Eye.

Fortunately, true knowledge of self is bearing its truths and we are beginning to realize that these truths are stranger than Fiction. Case in point; human life is a wave form and as crazy as it may sound, we flicker in and out of our human form thousands of times per second as all wave forms do. We are not all physically here even though it looks like we are. We exist on multiple levels, and on an infinite number of parallel realities, on various dimensions, possibly all within the same timeframe. Quantum mechanics has proved that an entire atom can simultaneously exist in two widely separated places at the same time, as Einstein believed.

We all have potential to see beyond the veil of our supposed limited human perception. David Wilcock's "Source Field Investigations" book reveals that we share one universal mind, through which, one can astral-project & travel outside one's physical body.

This means that we have the ability to simultaneously witness, in the spirit world, remote locations & events that occur outside of our immediate surroundings, the room or place in which we are presently occupying with our physical body.

Time is also an illusion. The Max Planck Institute of Quantum Optics, in Germany, has demonstrated that time may not exist at the most fundamental level of physical reality. So what may appear as being linear (*beginning, middle & end*) is actually circular, happening all at the same time, at this very moment, in the now, on various dimensions in the cosmos. We have the ability to time jump and change the past, present & future via the actions we take right now.

## **MEDICINE PEOPLE & ASTROPHYSICISTS AGREE**

The 23rd & 24th Native American Elders Gatherings, hosted by the Dhyani Ywahoo (*Cherokee*) produced a 2011 documentary that served as a wake-up call for humanity. At this gathering, and in the film, an astrophysicist at Harvard and the Smithsonian Center of Astrophysics, Dr. Rudy Schild Ph.D, made stunning acknowledgements regarding the Quantum Universe, as he spoke directly to the Elders. For example, Rudy stated, "What we are learning in Astrophysics about the properties of black holes is absolutely amazing and is the understanding and explanation of the things you have already built into your practice." He further concluded this topic by saying, "It's most probable that the purpose and intent of the Creator comes to us through the black holes."

In regards to consciousness and the Quantum Field, this esteemed astrophysicist said, "It has been measured in the laboratory that quantum effects, effects that the mind can do, travel not a little bit faster than the speed of light but 10,000 times the speed of light in this ether space. So now we are at the crossroads. And probably the year 2012 means that we are just now coming into terms with another half of the universe that your mind and your ancient wisdom have known about all these years, but university types, academic types have not acknowledged."

Dr. Rudy Schild Ph.D continued, "This side of space, and I will now call it Dark Energy for the rest of this discussion, you have all known about it, it's the Akashic Records, it's Chi, it's Orgone Energy, it's all the same thing that civilization has known about for so long, is the space from which mental energy occurs and in it things propagate at vastly greater speeds than the speed of light, perhaps infinite speed, and in fact apparently, our mind can interact with gravitation & mass in ways we really don't understand yet, but the aliens who come to us in spacecraft tell us about."

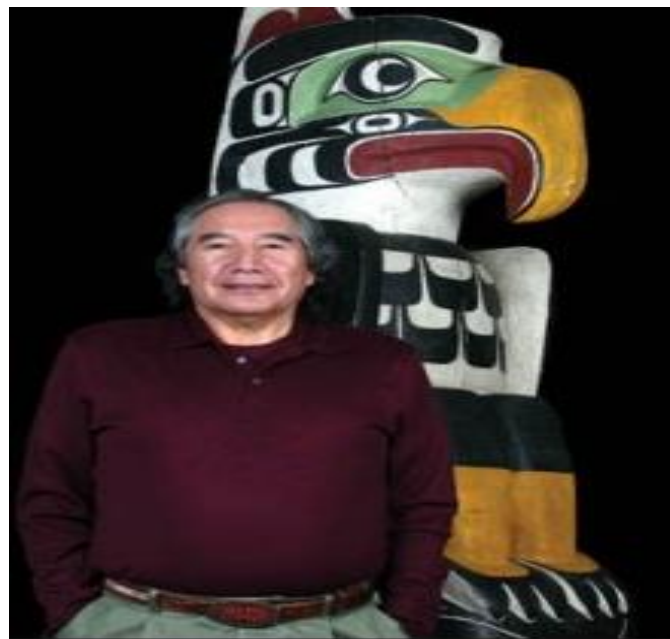
"This is now the other half of the universe, the existence of an ether space. We live in a vastly more interesting universe because of this other half of the universe. And I think in any tradition, even beyond the Christian tradition, it means that the universe was amazingly fine tuned for it to work out the way we observe it. And may I say that this is most affectively the Native American understanding, the existence of a Creator in the universe and it having a purpose."



## LANGUAGE OF THE SPIRIT CONFERENCE



From 1999 until 2011, SEED Institute sponsored the Language of Spirit Conference, featuring quantum physicists, Native American elders and linguists. The Language of Spirituality Conference was an international conference conducted primarily in a talking circle dialogue format, and included moderator Leroy Little Bear (*Kainai*), former Director of Native Studies at Harvard University along with physicists, astronauts, philosophers and authors.



The history of the conference went back to 1992, when Leroy Little Bear first approached quantum physicist, David Bohm, and initiated a dialogue between him and other accredited scientific minds, along with indigenous wisdom teachers like Sakej Youngblood Henderson (*Chickasaw-Cheyenne*). The conference was initially sponsored by the Fetzer Institute and then by MIT. The SEED Institute agreed to sponsor the conference when funding sources ran dry. Little Bear has been the moderator of all the dialogues.

## **MAD BEAR & THE QUANTUM UNIVERSE**

The Quantum Universe is the Native American understanding. We should give thanks to our Traditional Elders, like Mad Bear, who have spoken these universal truths from the very beginning of time. They understood the quantum mechanisms of our intelligent universe and knew how to interpret the Galactic Timepiece.

### ***(Reference Material)***

- "Holographic Universe" (written by Michael Talbot, Harper Perennial/Publisher, September 6, 2001 reprint)
- "Roots, Culture N' Consciousness" (written by DJ Mackboogaloo, Temple of "Holy" Grid Rollers/Self-Published, December 15, 2013 2<sup>nd</sup> Edition)
- "Peace Village" (directed by Katherine Marielle, documentary by Beautyway Productions, 2011)
- "The Source Field Investigations: The Hidden Science and Lost Civilizations Behind the 2012 Prophecies" (by David Wilcock, Plume/Publisher, re-print edition, July 31, 2012)
- "Big Medicine from Six Nations" (by Ted Williams, Syracuse University Press/Publisher, 2007)
- "History of SEED" (SeedInstitutenm.org)

## **MENDING THE SACRED HOPE**

***(Black, White, Red & Yellow)***



It has been established that Mad Bear was attuned to the Galactic Timepiece and had an ancient Native American understanding of the Quantum Universe. It's also important upfront to discuss 2 key indigenous prophecies that were relevant to Mad Bear and the time period leading up to the present. These are the Whirling Rainbow & White Buffalo prophecies; both confirm that the time is ripe to unify.

These 2 prophecies will soon be described; but 1<sup>st</sup>, the unifying principle of "Mending the Sacred Hoop" needs to be addressed, as well as the initial Hopi unity efforts of the 1950's that triggered the inter-tribal unity consciousness movement and began the pan-Indian mending process.



At the core of inter-tribal unity consciousness you'll find peace, love & understanding aka One Heart-One Mind. Period! This is a universal truth and a basic tenant of all the ancient wisdom teachings in every culture.

This oneness pertains to the unity of all things; all the races of people, plants & animals, all directions and the elements. This unity is the Sacred Hoop and our present task is to mend the hoop back together. At present, we have been divided & conquered by the forces opposed to unity. However, the Galactic Timepiece and our intelligently designed Quantum Universe have other plans, which is inter-tribal unity.

We as mixed people of Mother Earth have a very special & complicated arrangement on her planet. Many ancient origin stories talk about how we were once one people then later divided by languages & race. There are many fantastical stories about our interrelationship with the Star Nations (*E.T.*) who look like us, who may have seeded separate races of people here on our planet, and who are perhaps playing a role in our evolution. There are bizarre stories regarding genetic hybridization & experimentation. Truth may be stranger than fiction!

The forces opposed to inter-tribal unity consciousness exasperate the differences, conflicts & tensions that separate us as human beings on Earth. The elite few who head this opposition, whose ruling family lineage can be traced back, via the Sumerian Texts and other ancient manuscripts like the Book of Enoch, to select bloodlines that are hostile to humanity, created a system of division called "racism" that categorizes people by the color of their skin. This is not a natural!

They have also divided us into two camps, native and non-native or indigenous and non-indigenous. Again, not natural! We are all native & indigenous to this planet. We all come from tribes and share similar tribal beliefs. At different points of time, all these tribes have held ancient knowledge of the Galactic Timepiece & Quantum Universe. Unfortunately, some of these tribes, like the Northern Europeans, were conquered long ago and lost much of their culture, spiritual shamanic practices, connection to nature and communion with their gods & goddesses.

On 8-15-10, Wandering Wolf (*Grand Elder of the Mayas*), during a live Internet transmission, disclosed that the ancient Mayans were visited by the Star Nations. At that time the “Maya” lived in Atlantis, Africa, China & India. They all made contact! This Pleiadian E.T. intervention was focused on the evolution of Earth people, bringing them into closer alignment with the Creator via an inter-planetary system of knowledge, wisdom and understanding. Over time much of the wisdom teachings were lost as we became divided & conquered, triggering devastating earth changes that derailed our evolution and brought down advanced civilizations, like Atlantis.

Wandering Wolf assures that there will be no “End Time”; instead there will be a “New Beginning” if we, Earth people, collectively act in unison to save the planet. He instructed us to connect our spiritual selves back into Mother Earth and rally our local communities towards ceremonial action that honors all the manifestations of nature. Wandering Wolf said that we must pray for divine intervention to act on behalf of our loving planet, breathing new life and vitality into her heart, soul & body. By doing this, returning lost teachings will re-appear.

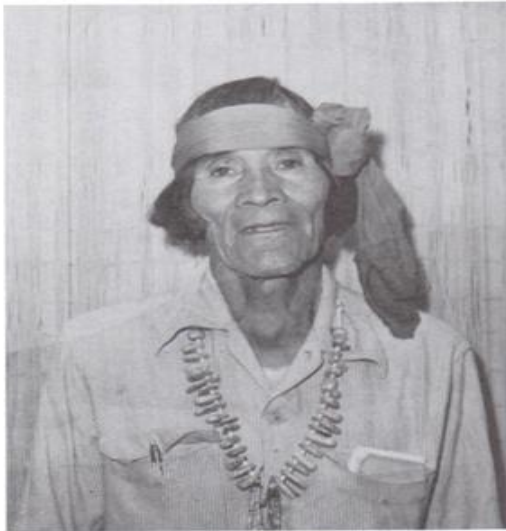
Wandering Wolf warning sums everything up. Ceremonial action is the order of the day for our immediate survival. We have to unify! We must gather our nations together to mend the Sacred Hoop.

**(Reference Material)**

- “Wandering Wolf, Grand Elder of the Maya” (live 2-hour video webcast, ESO TV, August 15<sup>th</sup>, 2010)
- “Roots, Culture N’ Consciousness” (written by DJ Mackboogaloo, Temple of “Holy” Grid Rollers/Self-Published, December 15, 2013 2<sup>nd</sup> Edition)

## GATHERING OF INDIAN BROTHERS

### (4 Directions Unite)

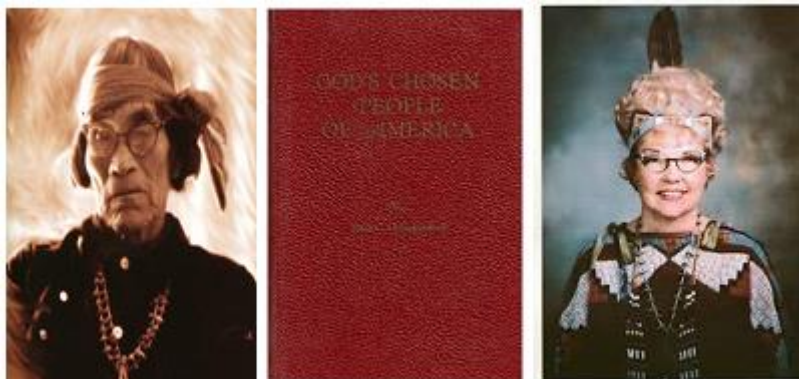


David Monongye



Thomas Banyacya interpreter and spokesman for the Hopi Indians.

Although Mad Bear is credited as being the “founder of the American Indian Unity Movement” it was his collaboration with the Hopi Elders, primarily David Monongye & Thomas Banyacya that fortified the inter-tribal unity consciousness movement from the 1950’s to the mid-80’s. Author, Vine Deloria Jr. (*Standing Rock Sioux*), himself a champion of Indian Rights, praised Mad Bear & David Monongye for “leading the most significant movement in religion in Indian affairs today.”



David's adopted daughter, Zula Brinkerhoff, wrote a book called "God's Chosen People of America" that was publically endorsed by the Hopi Elders and memorialized their "Gathering of Indian Brothers" unity events. The mending of the Sacred Hoop began!

## **TRADITIONALISTS VS MODERNISTS**

In 1906 there was a division in Hopi-land between the traditionalists and the modernists (*so-called "progressives"*). The traditionalists were pressured to leave Old Oraibi and relocate to Hotevilla. In later years, during a 4-day Shungopavi conference of clan leaders, David Monongye along with Thomas Banyacya, Dan Evehema & Dan Katchongva, were appointed in 1948 to reveal Hopi traditional wisdom & prophecies to the general public, following the horrific atomic bombing of Hiroshima & Nagasaki in Japan by the U.S. This bombing was a "gourde of ashes" sign that foretold of events to come, per the Hopi Prophecies.

These 4 "messengers" were sent to the United Nations building, aka House of Micah (*House of Glass*), in 1949 to convey the message of the coming purification by fire to the world. They were denied entry. In 1959, 6 messengers, led by Dan Katchongva, made another failed attempt to give a warning to the world governing bodies.

The traditional Hopi Elders, in the early 1950's to mid-50's, made attempts to assert their Hopi autonomy and to protest federal policies affecting their land. During this time, intense exploitation of natural resources were happening. The Hopi Traditionals were amongst the most vocal opponents of various development projects, like the infamous strip-mine operation at Black Mesa, which was approved by the "modernists" that controlled the tribal council.

A pivotal hearing was held, via the commissioner of Indian Affairs, in Keams Canyon in July of 1955. This hearing allowed the Hopi traditional to voice their grievances and attempt to dislodge the tribal council. Unfortunately, the modernists who represented opposing political and spiritual influences voiced their opinions in the proceedings as well. As a result of this, no consensus emerged.



## INDIAN BROTHERS & RELIGIOUS PEOPLES

The Keams Canyon hearing debacle prompted the Traditional Elders to seek out like-minded spiritual leaders in other Native American communities. This inter-tribal orientation, according to James Treat, prompted the Hopi Traditionals to host two important meetings in Hotevilla in 1956. These events spawned the "Gatherings of Indian Brothers" & "Gatherings of Religious Peoples" that continued up until the late 60's. Indian Brothers gatherings brought traditionalist leaders from many tribes together. Religious Peoples gatherings brought native & non-native people together.

Zula Brinkerhoff was given permission by David Monongye and the Hopi Traditionals in 1965 to publically spread the messages of the Hopi. In her book, "God's Chosen People of America" she has recounts of several Gathering of Indian Brothers meetings that took place in 1959 (*Hotevilla*), 1962 (*Hotevilla*), 1965 (*Starved Rock/Indiana*) & 1969 (*Seneca/Tonawanda Reservation, NY*). The 1969 meeting, held on the Tonawanda Reservation, was also known as a "Unity Convention", which Mad Bear helped organize.

A part of Mad Bear's speech is included in Zula's 1969 accounting of the Tonawanda gathering. He promoted "one" Indian tribal identity. Mad Bear also talked about the power they had as Indian brothers, with strength "greater perhaps than the atomic bombs with the help of the Great Spirit."



Thomas Banyacya speaking to one of the guards at the United Nations Building. With him is (from right to left) David Monongye, Ralph Tawangyaoma, Paul Sewemewa, George Nasewesewma, and Dan Katchongva (hidden behind Ralph).



## **HOPI CONNECT WITH THE IROQUOIS**

Chief Clinton Rickard (*Tuscarora*), through his Indian Defense League, was an ally of Thomas Banyacya and the Hopi. Mad Bear was noted meeting with the Hopi Elders, along with Rolling Thunder (Cherokee) & Semu Huaute (*Chumash*) during the years 1955 & 1956. Mad Bear most likely first met Rolling Thunder & Semu through the Hopi.

In May of 1959, after the "6 Hopi messengers" were turned down from speaking at the House of Micah, Mad Bear, along with Chief Beeman Logan (*Seneca*) invited the Hopi, including Thomas Banyacya, to meet with them at the Onondaga Council.

Mad Bear was very interested in comparing prophecies of the Deganawida with those of the Hopi. Mad Bear impressed the Hopi with how well the 6 Nations were able to protect, preserve and keep intact their Longhouse heritage & traditions, despite attempts by boarding schools to destroy their culture & religion.

Both parties were surprised to find out that the ancient knowledge & drawings of the Hopi & Iroquois were very similar, even though the two were not aware that they met before. This confirmed the legitimacy of the Hopi migration story, which Mad Bear became a proponent for.

Prior to Chief Clinton Rickard and Mad Bear's introduction & connection with the Hopi, the southwestern tribes of America were led to believe by the propaganda (*leaflets dropped off by airplane*) of the Indian Affairs office that tribes east of the Mississippi River were non-existent. Gathering of Indian Brothers connected the East with the West and the North with the South.

Mad Bear and the Hopis developed their relationship and became a force to be reckoned with. Mad Bear, being much younger and full of energy, kept the more reserved Hopis on their feet.

## **GREAT MIGRATION**

In Chapter 2 of "God's Chosen People of America", Zula talks about the Hopi's story of Indian Corn. She explains that Indian corn grows in four pure colors; Black, White, Red & Yellow which represents the 4 directions and the 4 pure races.

Then Zula explains that a very long time ago, the "Great Migration" occurred. "The Great Spirit told the Hopi they must send their scouts and their families to the four directions of the earth to claim the world for the Creator. The point of beginning was Hopi-land."

At the 1962 "Gathering of Indian Brothers" in Hotevilla, there was some chiefs and medicine people there from distant lands that were given a sign that they must return to their place of origin. There was a man from China, named Abbot To-Lun, who explained that he was not Chinese, he was a pureblood Indian, just like his 500 member tribe who have lived in China for hundreds of years and have not mixed their blood with any other race of people. He had sacred Indian signs & symbols as tattoos. The Hopi house structures and Indian ceremonies were similar to his tribe.

William Willoya from Alaska and Daddy Brey from Hawaii had a similar story to Abbot's of returning to a point of origin. William Rickard, son of Chief Clinton Rickard, from the Tuscarora Reservation where Mad Bear lived, also shared this migration story and he carried a picture of a sacred hand print that connected his tribe with the Hopi.

There are other interesting examples of Hopi migration and connections in far away places.

In 8<sup>th</sup> Century Tibet, the 2<sup>nd</sup> Buddha Padmasambhava (*Guru Rinpoche*) stated, "When the Iron Eagle flies in the sky and Stone Bridges cover rivers. Horses with wheels will run on roads. East will meet West. Red People will meet Red People. At that time my teachings will benefit the world." In another translation, this was quoted as him saying, "When Tibetans are scattered throughout the world, and horses run on iron wheels and when iron birds fly, the dharma will come to the land of the red man."

The perception of similarity between Native Americans of the Southwest and the Tibetans is undeniably striking. Beyond a common physicality & turquoise jewelry, parallels include the abundant use of silver & coral, the colors & patterns of textiles and long braided hair, sometimes decorated, worn by both men & women.

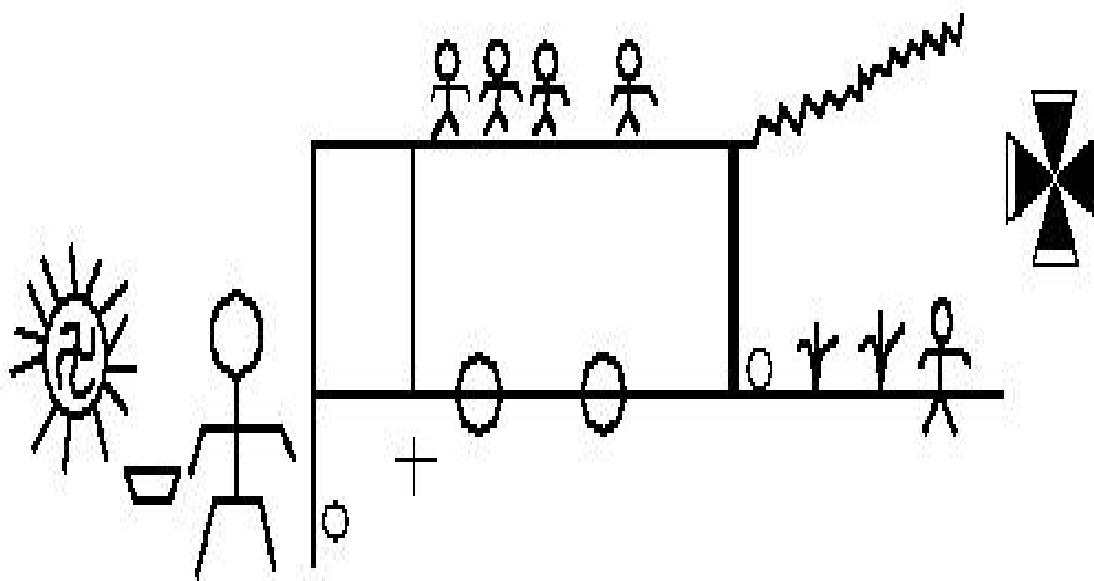
Cultural affinities between these the Hopi & Tibet were noted by author Frank Waters in his "Book of the Hopi" (1963). He cited corresponding systems of chakras within the body meridians that were used to cultivate cosmic awareness.

In "The Masked Gods" book (1950), Frank wrote about Pueblo & Navajo ceremonialism, observing that the Zuni Shalako dance symbolically mirrored the Tibetan journey of the dead.

## MIGRATING FROM ELSEWHERE

The Hopis talk about migrating from "elsewhere". This may be the reason that they share similarities with the Sumerians. Both believed two brothers had guardianship over the Earth. Many words are pronounced, spelled alike and share similar meanings; Lost Brother "Pahana"/Ancestor from Heaven who returns "PA.HA.NA", Father Creator "Ka"/"KA", Spiritual Guides "Alo"/Spirit Beings from Heaven "AL.U", Spirit Messengers of Nature "Katchinas"/"KAT.SI.NA", Pleiades Star Cluster "ChooChookam"/Supreme Stars "SHU.KHEM", Snake "Chu"/"SHU", Up "Omiq"/"AM.IK", etc.

So the story of the corn symbolizes 4 directions, 4 races of Indian Brothers and One Great Spirit, all united as a Sacred Hoop. This creation story in general is not unique just to the Hopi. The Australian Aborigines and many other tribes share similar stories. Scientists, as well, believe that 250 to 300 million years ago there was only one land mass at the time. One land mass; One people!



**"Long ago the Great Spirit came down and gathered the peoples of the earth together on an island that is now beneath the water with a message: I am going to send you to four directions and over time I am going to change you to four colors, but I am going to give you teachings and you will call these teachings the Original Teachings. And when you come back together with each other you will share these teachings so that you can live and have peace on earth and a great civilization will come about."**

**"The four groups of people were to learn everything they could about the specific guardianship they were given and then share their knowledge at the end of the cycle when the time for amazing transformation happened on the planet."**

**"He gave the Indian people, the red people of the west the guardianship of the earth."**



**"He gave the yellow race of people the guardianship of the wind."**



**"The black race of people were given the guardianship of water."**



**"The white race of people were given the guardianship of the fire."**



**- Lee Brown (*Salish*)**

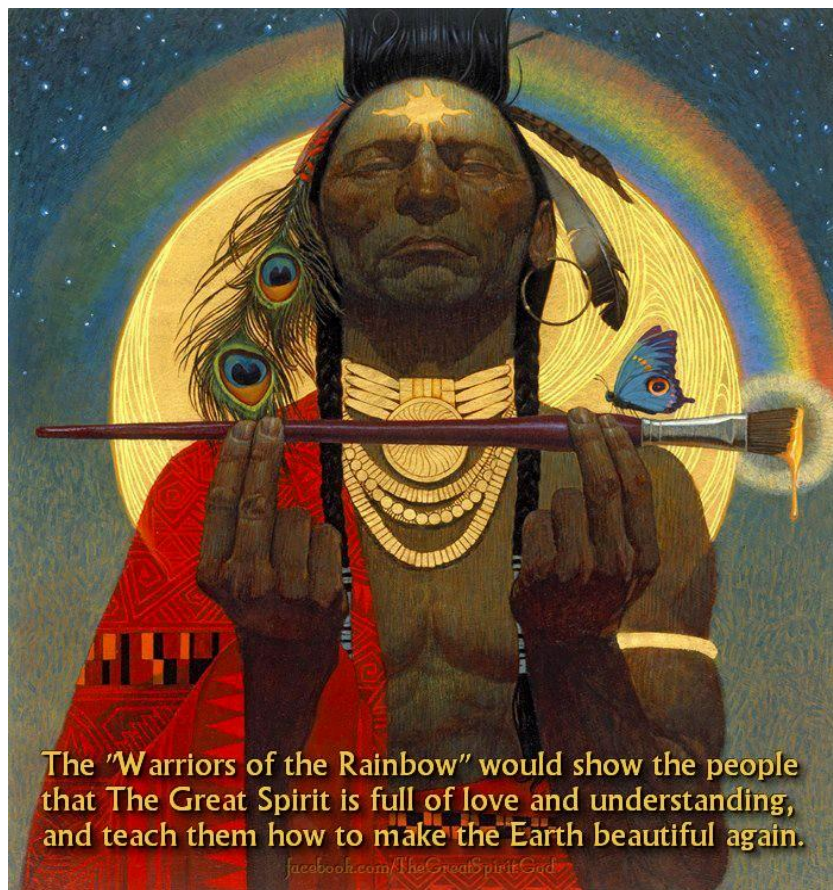
*[Hopi wisdom teachings from Lee's 1986 Continental Indigenous Council address]*

**(Reference Material)**

- "Book of the Hopi" (written by Frank Waters, Penguin Books, June 30<sup>th</sup>, 1977)
- "God's Chosen People of America" (written by Zula Brinkerhoff, Publisher's Press/Publisher, 1971)
- "The Effects of Coalition Building on Public Law: The Navajo & Hopi Land Settlement Act of 1974" (dissertation by James Joe Davis Jr., Graduate College, University of Arizona, PDF, 2005)
- "Intertribal Traditionalism and the Religious Root of Red Power" (an article written by James Treat for Lee Irwin's book "Native American Spirituality: A Critical Reader", University of Nebraska Press/Publisher, November 1<sup>st</sup> 2000)
- "The Invention of Prophecy: Continuity and Meaning in Hopi Indian Religion" (by Armin W. Geertz, University of California Press/Publisher, July 13, 1994)
- "Hopi Prophecy Part 2: Prophecy Rock" (TransformationalTour.com, 2013)
- "Compassion Mandala at Hopi" (written by Kymberlee Ruff for TheGroundCrew.com, June 14<sup>th</sup>, 2003)
- "1,200 year old Tibetan Prophecy shared with Hopi People" (Beforeitsnews.com re-print, December 18<sup>th</sup>, 2010, originally written by Kathy Helms for the Gallup Independent Newspaper)
- "Parallels Between the Hopi & Sumerian Cultures" (written by Robert Morningsky, referenced in Will Blueotter's E-Book "Earth Mother Crying", Oklevueha Native American Church of The White Roots of Peace/Publisher, March 18<sup>th</sup>, 2003)
- "Links & Similarities between Tibetan and Native American groups" (TibetTalk.wordpress.com, November 1, 2007)
- "Hopi: People of Peace" (Sun-Nation.org)

## WHIRLING RAINBOW PROPHECY

*(All Together Now)*



**"We have much to share, one tradition with the other. The day is here when my people, and all people, must look beyond the affairs of the Red or White race and consider the Human Race. Having traveled many times around the world, I can only conclude that we are truly One people who could only benefit by meeting together to work out the solutions to the benefit of all, including the many creatures, birds, animals and plant life which were given to us by the Great Spirit, the Creator of all."**

**"We must all share in the wisdom teachings & instructions of our ancestors who knew & practiced the secrets that kept our sacred Earth Mother clean and in balance & good health."**

**-Mad Bear**

**“Mad Bear often said that the most important single thing we can each do is respect & maintain the traditions of all people.”**

**“He envisioned the coming together of all races & colors of the world as critical for forging a sustainable planetary future.”**

**“In Mad Bear’s view, the human race now has the opportunity to recognize its collective wisdom, spiritual traditions, sciences and technologies to create a new & humane world. He believed that the safety of all people could only come through sharing, mutual protection and respect for all cultural traditions.”**

**- Tim Ballingham (*Mad Bear’s apprentice*)**

Mad Bear pinnacle life accomplishment was the September 1978 Cross-Cultural Spiritual Summit Conference that he & Doug Boyd co-created. This gathering, the first of its kind, brought together medicine people from all 4 directions. It was Mad Bear’s vision to create this conference as a platform where prophecies & myth from all cultures would be shared & compared.

This Cross-Cultural conference differed from the “Gathering of Indian Brothers”, since it also openly bridged the indigenous wisdom teachers with the so-called non-natives/non-indigenous people of European descent who also held wisdom teachings of their own. It was also open to all indigenous medicine people who were not American Indian. This coming together, a full & complete mending of the Sacred Hoop was prophesized via the “Whirling” Rainbow Prophecy, a prophecy which many tribes share in common.

**“There will come a day when people of all races, colors and creeds will put aside their differences. They will come together in love, joining hands in unification, to heal the Earth and all her children. They will move over the Earth like a great Whirling Rainbow, bringing peace, understanding and healing everywhere they go. Many creatures thought to be extinct or mythical will resurface at this time; the great trees that perished will return almost overnight. All living things will flourish, drawing sustenance from the breast of our Mother, the Earth.”**



**"The great spiritual teachers who walked the Earth and taught the basics of the truths of the Whirling Rainbow Prophecy will return and walk amongst us once more, sharing their power and understanding with all. We will learn how to see and hear in a sacred manner. Men and women will be equals in the way Creator intended them to be; all children will be safe anywhere they want to go. Elders will be respected and valued for their contributions to life. Their wisdom will be sought out. The whole human race will be called The People and there will be no more war, sickness or hunger forever."**

**– Navajo & Hopi prophecy of the Whirling Rainbow**

When author Jamie Sams lived in Mexico and worked with the Grandmothers (*Dreamtime Buffalo Society or Sisterhood*) they acknowledged that "the prophecy of the Whirling Rainbow was very specific. When the Time of the White Buffalo approaches, the third generation of the White Eyes' children will grow their hair and speak of love as the healer of the Children of the Earth. These children will seek new ways of understanding themselves and others. They will wear feathers and beads and paint their faces. They will seek the Elders of the Red Race and drink their wisdom. These white-eyed children will be a sign that the Ancestors are returning in white bodies, but they are Red on the inside. They will learn to walk with the Earth Mother in balance again and reform the ideas of the white chiefs."

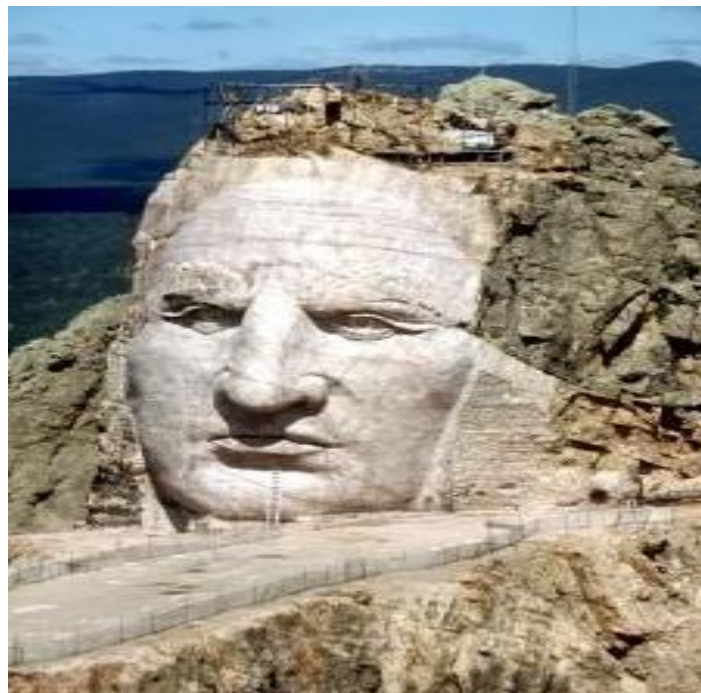
Jamie further commented, "The generation of Flower Children have moved through this part of the prophecy and some have remained on the Sacred Path. Others were lost for a while and are now returning to the natural way of being. Some were disillusioned and have forgotten the high ideals that gave them life when their hearts were young, but others still are waking up & quickening into remembering."

Jamie recalls Grandmother Cisi (*Kiowa*) referring to the beginning of this Fifth World as "the wobbly pony" that on being born would try to use his legs. She said that the wobble would be felt by the Earth Mother and the changes would occur in the soil and the waters. Inside the Children of the Earth, the wobble would create rolling emotions and feelings that would bring the quickening and the remembering.

Colorful dreams would be brought into the Sleep time and Dreamtime dreams of these newborn Warriors of the Rainbow and they would begin to learn how to walk in balance. The changes in our Earth Mother would create fear in her children, which would later lead to the understanding and unity of our planet; creating One People."

Both Cisi & Grandmother Berta (*also Kiowa*) talked about the change in feelings the Children of the Earth would have during the wobble or healing process as the Whirling Rainbows permeated their dreams. They said, "Many will remember their purpose for being on this Earth walk and will learn to develop their gifts to assist the whole of humanity. Truth will shatter the bonds of separation and goodness will prevail. Some details of Earth changes will come into the dreams of those who are being warned to move where they will be safe.

Others will be told that their talents will be needed in areas where the changes occur. Everyone will have to trust their personal vision and follow their hearts in order to assist the whole. Each individual person will be able to use their gifts with joy and share equally in the bounty created by all those working together."



Chief Crazy Horse (*Oglala Sioux*) was quoted as saying the following words as he sat smoking the Sacred Pipe with Sitting Bull for the last time, four days before he was assassinated in September 1877.

**"The Red Nation shall rise again and it shall be a blessing for a sick world. A world filled with broken promises, selfishness and separations. A world longing for light again. I see a time of Seven Generations when all the colors of mankind will gather under the Sacred Tree of Life and the whole Earth will become one circle again. In that day, there will be those among the Lakota who will carry knowledge and understanding of unity among all living things and the young white ones will come to those of my people and ask for this wisdom. I salute the light within your eyes where the whole Universe dwells. For when you are at that center within you and I am that place within me, we shall be one."**

**-Chief Crazy Horse (*Oglala Sioux*)**

Here are numerous examples of the Rainbow related Prophecies given by the Elders of various tribes.

**"In the time of the Seventh Fire, a New People would emerge. They would retrace their steps to find the wisdom that was left by the side of the trail long ago. Their steps would take them to the Elders, who they would ask to guide them on their journey. If the New People remain strong in their quest, the sacred drum will again sound its voice."**

**"There will be an awakening of the people, and the sacred fire will again be lit. At this time, the light-skinned race will be given a choice between two roads. One road is the road of greed and technology without wisdom or respect for life. This road represents a rush to destruction. The other road is spirituality, a slower path that includes respect for all living things."**

**"If we choose the spiritual path, we can light yet another fire, an Eight Fire, and begin an extended period of Peace and healthy growth."**

**-Grandfather William Commanda (*Algonquin*)**

**"As Native Americans, we believe the Rainbow is a sign from the Spirit in all things. It is a sign of the union of all people, like one big family. The unity of all humanity, many tribes and peoples, is essential."**

**-Thomas Banyacya (*Hopi*)**



**"This difficult time has seen the beginning of a new nation of multi-colored beings. The seeds of the four directions have mixed together to create the first Rainbow people. It is written in time and in the memory of the Indian peoples that our sun will rise again, that we will be able to re-establish our culture: its arts, sciences, mathematics and religion. Mayan knowledge will come forward again. It is for this reason that we, of the Amerindian communities, are once again uniting to reestablish our entire culture."**

**- Hunbatz Men (*Mayan Elder/Daykeeper*)**



**"There is truth in the prophecies of the Rainbow and the Rainbow people. People from all of the Americas will unite with people from all the other nations, and they will realize that we are all family, brothers and sisters."**

**"This is not my personal vision, but the cosmic vision presented by all the Elders, a vision that we all share."**

**- Don Alejandro Cirilo Perez aka Wandering Wolf (*Maya*)**

**"Among the few who possess inner strength to resist the mass unconsciousness will rise a new neo-indigenous people. Prophecies foretell of a people who will rise from earth's ashes like the Thunderbird, symbolizing rebirth. They will bring balance and harmony back to Mother Earth. The first of these beings will come as teachers & storytellers to remind us of ancient truths of the star people and beyond. They will be pathfinders leading the way to a new universe, a new reality. Great leaders, Warriors & Shamans of many nations will be born and they will cleanse the earth for rebirth."**

**"Next will come the Planters sowing seeds of truth, justice & freedom. The Storytellers, Warriors & Planters will live in the way of the Great Spirit and teach ways to keep Mother of the Ground sacred forevermore. They will be called Rainbow Warriors for they will gather the four sacred directions, all distinctly separate but forever connected in the Circle of Life."**

**- Lee Standing Bear Moore (*Cherokee, Manataka American Indian Council*)**



**"This is the 8<sup>th</sup> Sign:  
You will see many youth,  
who wear their hair long (*hippies*) like my people,  
come and join the tribal nations  
to learn their ways & wisdom."**

**- White Feather (*Hopi*)**



**"As a tree in the forest needs all the organisms in its interdependent ecosystem to survive, likewise the human race requires intricate cultural diversity to survive in a healthy way."**

**- Tim Ballingham (*Mad Bear's apprentice*)**



A detailed Rainbow Prophecy was told by "Eyes of Fire" an old & wise Cree woman from a century ago.

**One day, because of the white mans' or Yo-ne-gis' greed, there would come a time, when the Earth is being ravaged and polluted, the forests being destroyed, and the birds would fall from the air, the waters would be blackened, the fish would be poisoned in the streams, and the trees would no longer be. Mankind as we would know it would all but cease to exist. There would come a time when the keepers of the legend, stories, culture rituals, and myths, and all the Ancient Tribal Customs would be needed to restore us to health, making the Earth green again. They would be mankind's key to survival; they were the "Warriors of the Rainbow". There would come a day of awakening when all the peoples of all the tribes would form a New World of Justice, Peace, Freedom and recognition of the Great Spirit.**

The "Warriors of the Rainbow" would spread these messages and teach all peoples of the Earth or "Elohi". They would teach them how to live the "Way of the Great Spirit". They would tell them of how the world today has turned away from the Great Spirit and that is why our Earth is "sick".

The "Warriors of the Rainbow" would show the peoples that this "Ancient Being" (*the Great Spirit*), is full of love and understanding, and teach them how to make the Earth or "Elohi" beautiful again. These Warriors would give the people principles or rules to follow to make their path right with the world. These principles would be those of the Ancient Tribes. The Warriors of the Rainbow would teach the people of the ancient practices of Unity, Love and Understanding. They would teach of Harmony among people in all four corners of the Earth.

Like the Ancient Tribes, they would teach the peoples how to pray to the Great Spirit with love that flows like the beautiful mountain stream, and flows along the path to the ocean of life. Once again, they would be able to feel joy in solitude and in councils. They would be free of petty jealousies and love all mankind as their brothers, regardless of color, race or religion. They would feel happiness enter their hearts, and become as one with the entire human race. Their hearts would be pure and radiate warmth, understanding and respect for all mankind, Nature and the Great Spirit.

They would once again fill their minds, hearts, souls, and deeds with the purest of thoughts. They would seek the beauty of the Master of Life, the Great Spirit! They would find strength and beauty in prayer and the solitude of life.

Their children would once again be able to run free and enjoy the treasures of Nature and Mother Earth. Free from the fears of toxins and destruction, wrought by the Yo-ne-gi and his practices of greed.

The rivers would again run clear, the forests would be abundant and beautiful, the animals and birds would be replenished. The powers of the plants and animals would again be respected and conservation of all that is beautiful would become a way of life.



The poor, sick and needy would be cared for by their brothers and sisters of the Earth. These practices would again become a part of their daily lives.

The leaders of the people would be chosen in the old way, not by their political party, or who could speak the loudest, boast the most, or by name calling or mud-slinging, but by those whose actions spoke the loudest. Those who demonstrated their love, wisdom and courage and those who showed that they could and did work for the good of all, would be chosen as the leaders or chiefs.

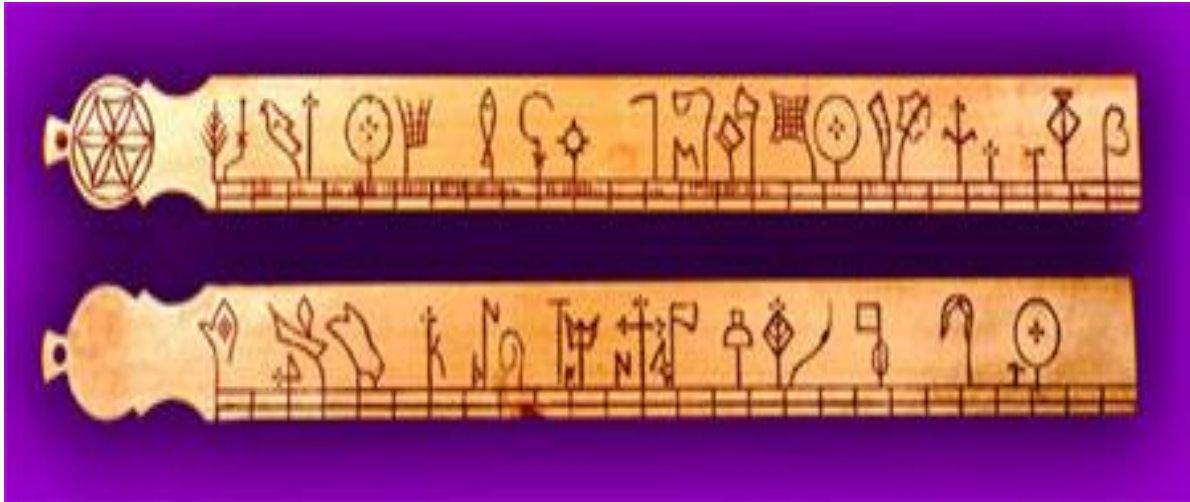
They would be chosen by their "quality" and not the amount of money they had obtained. Like the thoughtful and devoted "Ancient Chiefs", they would understand the people with love, and see that their young were educated with the love and wisdom of their surroundings. They would show them that miracles can be accomplished to heal this world of its ills, and restore it to health and beauty.

The tasks of these "Warriors of the Rainbow" are many and great. There will be terrifying mountains of ignorance to conquer and they shall find prejudice and hatred. They must be dedicated, unwavering in their strength, and strong of heart. They will find willing hearts and minds that will follow them on this road of returning Mother Earth to beauty and plenty, once more.

The day will come, it is not far away!

The day that we shall see how we owe our very existence to the people of all tribes that have maintained their culture and heritage. Those that have kept the rituals, stories, legends and myths alive. It will be with this knowledge, the knowledge that they have preserved, that we shall once again return to "harmony" with Nature, Mother Earth and mankind. It will be with this knowledge that we shall find our Key to our Survival.

-Eyes of Fire (*Cree*)



The legend of the Rainbow Warriors is quintessentially American; however the general concept of a coming Golden Age and the unity of people is a global understanding.

In Steven McFadden's book, "Legend of the Warrior Rainbow", he talks about William Commanda (*Algonguin Elder*) being keeper of the "Primstaven", a carved wooded staff from the Vikings that was given to the Indian people more than a thousand years ago. The Primstaven describes prophecies of the Viking people which essentially assert that "although different people have different ways of understanding it, there is only one Creator, and all people, no matter their color or their religious traditions, come from this Creator. Some day the carvings on the stick declare, all people will recognize and honor this simple truth."

**"There are a lot of differences out there in life. I know for sure that the Creator loved diversity. I can see it in the creation. Look at how many different kinds of flowers. Look at how many different kinds of grass. Look at all the different kinds of trees. Look at all the different insects. When I start seeing how diverse this creation is, I know that the Creator loves the diversity. Look at how deep and how vast the diversity is."**

**- Mad Bear (*Tuscarora*)**

## WOVOKA AND HIS "DANCE OF WELCOME & FRIENDSHIP"



**"Wovoka, Short Bull, and Porcupine contended up to their deaths that Jesus Christ had visited them there in Nevada, had ordained them as Apostles, and had taught them a certain way to dance. Jesus gave the assemblage a dance. He called it the "Dance of Welcome and Friendship," and told them to dance for the resurrection of their dead family and ancestors, and to dance for peace with the whites. Jesus told them to become cleaner, and not to fight amongst themselves or kill the whites no matter what. Indian emissaries were sent out to all tribes in all direction with these specific messages."**

**"Sadly, the 'Dance of Welcome and Friendship' later became mistakenly know worldwide as THE GHOST DANCE after embittered Sioux Indians under Sitting Bull changed the intent of the dance and renamed it."**

**-Will Blueotter (*Cherokee*)**



The "Dance of Friendship & Welcome", later intentionally misnamed "Ghost Dance" by yellow journalism, was a spiritual movement that came about in the late 1880's when conditions were bad on Indian reservations and Native Americans needed something to give them hope.

This movement found its origin & expression in a Northern Paiute Indian named Wovoka, who announced that he was the messiah who had come to Earth to prepare the Indians for their salvation.

The Paiute tradition that led to the "Ghost Dance" began in the 1870's in the Western Great Basin with the visions of Wodziwob aka Gray Hair. These visions sought Earth renewal and the return of ancestral spirits into contemporary life to assist the Northern Paiute people. Central to the Ghost Dance religion was the dance itself; dancing in a circular pattern continuously, which induced a state of religious ecstasy.

The Ghost Dance movement began with a dream by Wovoka during the solar eclipse on January 1, 1889. He claimed that, in his dream, he was taken into the spirit world and saw all Native Americans being taken up into the sky and the Earth opening up to swallow all Whites and to revert back to its natural state. The Native Americans, along with their ancestors, were put back upon the Earth to live in peace. Wovoka also claimed that he was shown that, by dancing the round-dance continuously, the dream would become a reality and the participants would enjoy the new Earth.

His teachings followed a previous Paiute tradition predicting a Paiute renaissance. Varying somewhat, it contained much Christian doctrine. He also told them to remain peaceful and keep the reason for the dance secret from the Whites. Wovoka's message spread quickly to other Native American peoples and soon many of them were fully dedicated to the movement. Representatives from tribes all over the nation came to Nevada to meet with Wovoka and learn to dance the Ghost Dance and to sing Ghost Dance songs.

The Ghost Dance, it was claimed, would bring about renewal of the native society and decline in the influence of the Whites.



**"We are the ones we've been waiting for."**

**-Unnamed Hopi Elder (*Oraibi, Arizona*)**

Don Patricio Dominguez (*Piro Manso Tiwa*), North American coordinator for the pre-2012 Mayan initiated Eagle & Condor gatherings, suggests that perhaps Wovoka's attempts to "return the ancestors" where successful; maybe the prayers worked, the prayers were answered. Perhaps, our ancestors, the millions of souls that were here on Turtle Island between 1492 & 1830 are reincarnated souls who are here now.

One problem Don Patricio noted; there obviously are not enough Indians living today to provide bodies for all these millions of souls to enter into. So it is most probable that the ancestors are returning through the human race as a whole, aka the Rainbow People. This suggestion makes a lot of sense, for this theory ties in beautifully into the "Whirling" Rainbow Prophecy,

**(Reference Material)**

- "Ancient Voices, Current Affairs: The Legend of the Rainbow Warriors" (written by Steven McFadden, Bear & Co./Publisher, October 1992)
- "Whirling Rainbow Prophecy" (Manataka.org article, using written excerpts by Jamie Sams from her Sacred Path Cards book, Harper Collins, 1990)
- "Native American Legends: The Ghost Dance - A Promise of Fulfillment" (article by Kathy Weiser, LegendsofAmerica.com, June 2013)

- "Don Patricio lecture on the One People Tribal Nation" (given at the Eagle Quetzal Condor gathering, 2015)
- "The story behind Black Elk Tipi" (WolfPawTipiVillage.co.uk website)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)
- "Dance of Friendship & Welcome" (OriginalGhostDance.com)
- "Warriors of the Rainbow" (Manataka.org article)

## **WHITE BUFFALO PROPHECY**

***(A sign of Hope)***



Signs come in many sizes, shapes & colors. Mad Bear and other medicine people like him have great intuitive abilities to identify these signs that appear in nature and that are foretold in prophecies of the past. Mad Bear was quite aware of the signs that correlated to the realization of the Whirling Rainbow Prophecy. The White Buffalo Prophecy was realized almost a decade after Mad Bear had passed and its ramifications are similar to those of the Whirling Rainbow Prophecy. Both reinforce the necessity of Spiritual Activism at this time of chaos & confusion.



To understand the White Buffalo prophecy one needs to get briefly familiar with the White Buffalo Woman Calf story. Ruth Hopkins (*Sioux*) wrote a blog about this story and the significance of the White Buffalo.



"The white buffalo calf holds special significance to American Indians." "It is a crucial part of the teachings and prophecy of White Buffalo Calf Woman, the white buffalo calf is considered a sacred omen of change."

"According to legend, the White Buffalo Calf Woman was a holy entity that visited the Oceti Sakowin (*Sioux*) over a four day period. She taught them sacred ceremonies, songs, and dances. She gifted the people with a sacred bundle containing the White Buffalo Calf Pipe, which still exists to this day and is kept by Chief Arvol Looking Horse of the Cheyenne River Sioux Tribe. Upon appearing and leaving, the White Buffalo Calf Woman changed into a white buffalo calf, then changed in color from white to black, to yellow, and finally, red. Prophetically, it is said that the White Buffalo Calf Woman will return at the end of an age, and she will appear as a white buffalo calf."

On August 20, 1994, a "white" buffalo, not an albino, named "Miracle" was born on a farm near Janesville, Wisconsin. She was considered to be the 1<sup>st</sup> white buffalo born since 1933 and she appeared at the end of the Pisces Age. White Buffalos are extremely rare. Floyd Hand (*Oglala Sioux Medicine Man*) equated Miracle as being "the return of White Buffalo Calf Woman" and per the White Buffalo Prophecy she is a sign marking "the arrival of a new era of reconciliation among races and respect for the Earth."

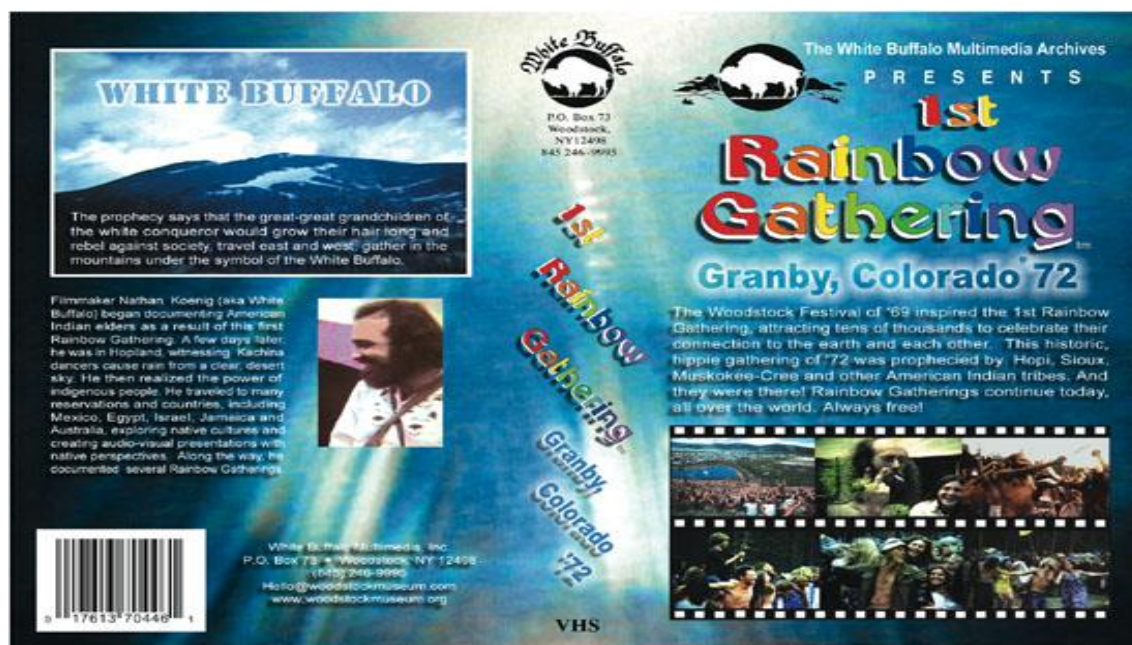
Chief Arvol Looking Horse (*Sioux*), 19<sup>th</sup> Generation Keeper of the Sacred White Buffalo Calf Woman's Pipe, made a similar public pronouncement affirming that Miracle is a "symbol of hope and renewal for humanity and for harmony between all peoples, all races, in our world today."



David Swallow (*Teton Oglala Lakota*), traditional spiritual leader from the Pine Ridge Reservation made several comments about Miracle as well. "The birth of this calf symbolizes this, that evil will be destroyed." He further said, "It is time that the white nations and all mainstream cultures return to living in a good way, in peace and harmony with each other and with Grandmother Earth. Only by doing so, will life continue in our world."



Since Miracle's birth in 1994, a statistically unusual amount of White Buffalo calves have continued to be born. If we acknowledge these signs as being sacred and take heed to the prophecy behind them, we have a chance at restoring peace & harmony to the planet. If we proceed to ignore these signs, and not change our destructive ways, we are warned that the Earth will be destroyed.



**“The great-great grandchildren of the white conqueror would grow their hair long and rebel against society, travel east and west, gather in the mountains under the symbol of the White Buffalo. They would dance, sing and chant in many tongues. Their symbol would be the dove. They would be Brothers and Sisters to the Hopi, people of peace. They would come and go, yet be a sign that the Spirit is returning.”**

**- Hopi Prophecy**

## RAINBOW GATHERINGS

An interesting sign of the White Buffalo did appear during Mad Bear's time and connects the Whirling Rainbow Prophecy with the White Buffalo Prophecy in a strange & “far-out” kind of way.

A historic “hippie gathering” in 1972, inspired by the 1969's Woodstock Festival, was organized in Granby, Colorado, as a “Rainbow Gathering” to celebrate the awakening of youth culture and their connection to Mother Earth. Many people that came to this event, faced police roadblocks and the possibility of committing acts of civil disobedience in order to converge on National Forrest Land. They were eventually granted access.

Manitonquat aka Medicine Story (*Wampanoag*) attended the 1<sup>st</sup> Rainbow Gathering and he gave this amazing account;

"More than twenty thousand people came to that first gathering, and everyone was treated with respect. It was wonderful. One night it rained. The next day, when we came out in the meadow, we saw that a huge patch of white snow on the side of the mountain that faced us had been eaten away and carved into the perfect shape of a white buffalo. People began to cheer and sing, and many of them wept joyfully."

"Then, starting at midnight on the third of July, everybody began a walk over the eight miles to Table Mountain. All night long that line moved in silence, carrying candles and torches. At dawn, thousands of people stood still upon the mountain, people who had come from all over the world to be together and share that moment, to watch the sun rise on a new day, a new people, a new world."

"People stayed together all day on that mountain. We fasted and stayed in silence until, sometime after noon, someone started singing an Arapaho chant. All of us took up that chant to honor the traditional caretakers of that land. When we left that gathering, everyone had the feeling that something very important had happened, and was happening all over the world."

Something was happening and continues today! We have been given the signs! There is hope! We have a choice! The time to act is now!

**(Reference Material)**

- "White Buffalo Fulfills A Tribal Prophecy: Sacred Indian Symbol is Drawing Crowds to Wisconsin" (newspaper article by Richard Wronski, Chicago Tribune, September 11, 1994)
- "Lakota Spiritual Leader on White Buffalo Calf" (article by Stephanie M. Schwartz, Rense.com, September 9, 2006)
- "Prophecy of White Buffalo Calf" (article written by Ruth Hopkins, Native Times.com, June 21, 2011)

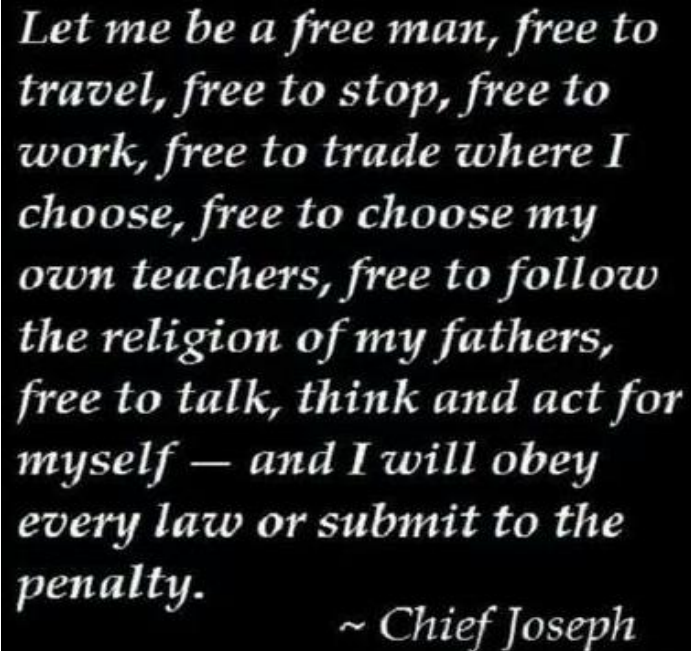
Section Two:

## **Being Indian! Religious Freedom!**



## **NATIVE AMERICAN SPIRITUALITY IN HIDING**

***(Being Indian)***



*Let me be a free man, free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to talk, think and act for myself — and I will obey every law or submit to the penalty.*

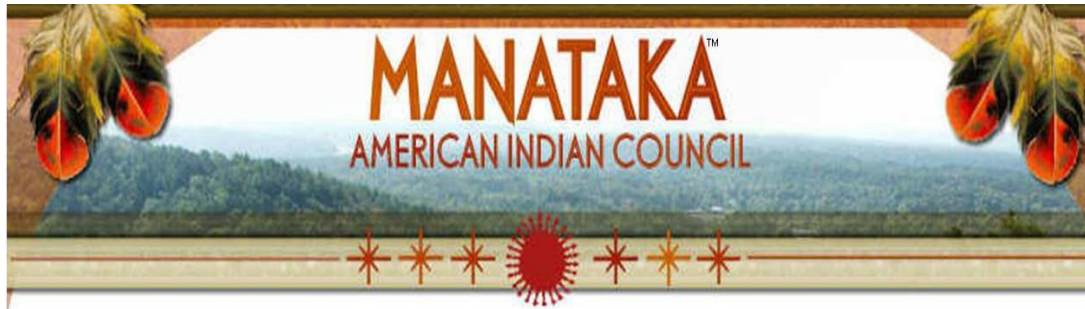
*~ Chief Joseph*

During most of Mad Bear's life, the practice of Native American Spirituality was kept in hiding. The basic freedom of Religion was denied. The Sacred Hoop was torn apart.

Jim "PathFinder" Ewing (*Cherokee*) gave a very important & detailed explanation of the causes behind this attack on Native American Spirituality, and attacks on being an "Indian", in an article he written, posted on the Manataka American Indian Council website. The truths that Jim Pathfinder speaks surely would have met Mad Bear's approval and must be told here, prior to telling Mad Bear's complete story. Consider Jim PathFinder's dissertation below a prerequisite for becoming a Spiritual Activist on the long & winding Red Road.

**Note:** Jim "PathFinder" Ewing's article has been summarized below. The full article is available here:

<http://www.manataka.org/page1965.html>



## THE ROAD TO RIGHTS

Freedom of expression is undeniably guaranteed both as a First Amendment issue and under specific federal statutes, regulations and executive orders. Many Americans don't realize this was not always the case. Until 1978, American Indians on reservations had no religious rights and were specifically barred from practicing traditional ceremonies. These efforts were driven by fear of uprisings by Native populations, most notably epitomized by the massacre at Wounded Knee, Dec. 29, 1890, when Lakota men, women & children were gunned down while gathering for a Ghost Dance, a spiritual practice.

Historically, the federal government sought to eradicate all forms of traditional spiritual practice & belief on reservations through use of boarding schools (*separating children from parents*), prohibiting use of Native languages and making gatherings for ceremonial purposes illegal. The expressed intent was to "civilize" Native peoples; a policy begun under treaties well before "The Trail of Tears" forced removal marches in the 1830's with Cherokee and other Eastern tribes. The result was a sustained federal policy of social & cultural annihilation.

The justification for this denial of religious freedom, inexplicably enough, was that Native peoples were sovereign nations by treaty and not granted the freedoms that American "citizens" claimed as fundamental rights. Under "sovereignty", the U.S. government occupied the reservations, kept control of the populations through military might, imposed arbitrary civil orders and prevented them from exercising freedoms guaranteed Americans under the U.S. Constitution, including the First Amendment freedom of religion that is bedrock to the Bill of Rights.

This changed in 1978 with The American Indian Religious Freedom Act.

## **INTERNATIONAL LAW**

After the American Indian Religious Freedom Act was put in place (*as well as the Native American Graves Protection and Repatriation Act*), the statutes, orders and rules issued by Congress, presidents and federal rule-making bodies give specific directions & remedies so Native Americans have recourse to government to ensure religious freedoms. Religious freedom is also well grounded in international law, with the United States a signatory to more than a dozen conventions.

## **BLOOD QUANTUM**

Most federal policies directing efforts to ensure religious rights are confined to lists of federally recognized tribes, which specify blood quantum for federal recognition.

This poses several dilemmas:

First, if a tribe's authorization is removed by the Bureau of Indian Affairs (*B.I.A.*) for whatever reason, members of that tribe are no longer covered by federal rules & regulations protecting their religious rights.

Second, even if members of a tribe are historically & demonstrably members of a tribe, the tribe itself determines membership according to federally prescribed guidelines on blood quantum.

Third, if an individual is denied tribal enrollment for blood quantum reasons, that person is no longer recognized as "Native American" under federal law and, hence, no longer falls within the scope of federal authority & protection of religious rights as specifically defined for Native Americans.

## **FEDERALLY IMPOSED B.I.A.-TRIBES**

Adding to the confusion is what constitutes a "tribe" legally. Most "tribes" today are a lumping together of bands, in some cases, even separate groups that once went to war against each other. Tribal governments reflect federal requirements, not traditional practices either in selection of leaders or in their tribal administration.



In effect, they are B.I.A.-Tribes, that is, groups of individuals who hold a federal franchise on a legally recognized status designated as a Tribe for legal purposes, defined by treaty, and overseen and held to rules of accountability outlined by the B.I.A.

## **RIGHTS IN LIMBO**

The federal government's reliance on blood quantum for tribal status actually continues the policy of cultural annihilation by disenfranchising offspring of Native Americans from recognition, status and benefits in ever increasing numbers.

According to the U.S. government, if you don't have a B.I.A. card, you cannot freely worship "God" according to your Native American faith. The only exception in this case is members (*native or non-native*) of the Native American Church (*N.A.C.*). They have won federal protection.

## **HOW DID THINGS GET THIS WAY?**

To understand the crazy system of B.I.A.-Tribes in America, the restriction of Native American religious expression as "protection" and the ongoing cultural annihilation today, one must go back to the initial links in the chain; Blood Quantum & "Sovereignty".

Blood quantum is a holdover from pre-Civil War days when U.S. citizenship & rights, were based on race. A "white" male had all rights as guaranteed by the Constitution; white females had some rights (*couldn't vote, often could not hold property, depending on the state*). Blood quantum defined freedom. Legally, anyone with "one drop" of Negro blood was considered non-white, defined in the landmark case of *Gray v. Ohio*, in 1831, and they were considered chattel or property unless legally freed.

Indians, unless specified by treaty, legally didn't exist. The United States considered American Indians as "Nations," and their members as under those Nations' "sovereignty", which meant they had no U.S. citizenship rights. In law, Indians weren't even considered human beings.

If a white man claimed a tract of land and Indians were living on it, they were legally equated as being deer, rabbits and squirrels; not human, and protected only by their Nations' "sovereignty". That meant that the only rights they had were the ones granted by treaty and enforced by the U.S. government, and only while residing on treaty lands.

Not only did Indians have no civil rights in America, they had no human rights. This was the law of the land, across the United States, essentially a policy of genocide that resulted in the near-extinction of Native peoples. The American Civil War did free the slaves, but American Indians received no benefit at all. For Indians, the Civil War didn't end the travesty of freedom defined by blood or skin color. In fact, it was well after the Civil War when "blood quantum" became the legal requirement for Native American tribal membership.

After the "Indian Territory" became the state of Oklahoma Nov. 16, 1907, the U.S. government, through the Department of Interior, began issuing "Certificate of Indian Blood" (*CDIB*) cards as a prerequisite for participation in federal government assistance programs for Indians. These CDIB cards were based on the blood quanta listed on the Dawes Roll, a 1906 Indian census that today is considered by Oklahoma Indians, backed by the B.I.A., to be the only acceptable way to document Native American heritage. Unless someone was "registered" as an Indian in 1906, that person was not an Indian, and his or her descendants aren't legally considered Indian today, regardless of family, lineage or belief. The standard, arbitrary even in its time, was largely based on skin color.

The main issue for Native America today, though, is not civil rights but human rights, of which freedom of religion is at the heart.

## **"PROTECTIONS" ARE LIMITS ON FREEDOMS**

The B.I.A. System is a conundrum for the tribes themselves. The only way tribes can obtain rights promised to them is "to play the game," as designated by federal laws & rules. Yet, following federal laws & rules leads to loss of autonomy & cohesiveness.

Ironically, the social entities, tribes, which are designated to have rights protected by law are penalized by those protections. These "protective laws" are of the same insidious ilk as "sovereignty", which was once used to rob Indians of their lands, even kill them, and deny them religious freedom when forced to live on tribal lands a century and a half ago. History substantiates that "sovereignty" never meant much to the federal government or any federal official since the concept was broached.

In 1851, Congress passed the "Indian Appropriations Act" (*Appropriation Bill for Indian Affairs*), which sought to concentrate Native American populations on reservations. By then, all who could flee federal control had done so or were doing so, as Native individuals and groups had done for generations.

It should be noted that it was also in 1851 that the last vestiges of the traditional Native way of legitimizing self-government was lost, as well. Before the 1851 Treaty of Fort Laramie with the Western tribes, the federal government had sought to find someone it could designate a "chief" to sign a treaty and thereby steal rights and lands under treaty. This treaty system depended on acknowledging agreement from the "sovereign subjects" of that chief.

Later in 1871, all previous treaties with the "sovereign" Indian nations were abrogated by Congress via another "Indian Appropriations Act". Moreover, Congress directed that all Indians should be treated as individuals and legally designated "wards" of the federal government.

## **NATIVE GOVERNANCE**

Native peoples had always adhered to the form of self-government whereupon all made decisions together after days of council. With the Cherokee & Iroquois, it's called the clan system. In the Lakota and allied Western tribes, it's called "Circle Meetings of the People". That made it difficult for the federal government to play its "sovereignty" charade.

Under "Circle Meetings of the People", Native America actually practiced genuine sovereignty through democracy. But with the Cherokee removal treaties and the 1851 Laramie treaty, any pretense of democracy was cast aside. The federal government designated its own chiefs and determined who they governed, empowering them to sign away rights of the people without their consent.

Because of the government's interference in tribal governance, some Indians contend that no treaty or agreements with the U.S. federal government since 1851 are valid and, of course, many of the treaties the government forced prior to then are invalid, too, since those who signed them were not entitled to speak for even what the federal government considered the Indian "nations."

It should be considered, too, that instituting "chiefs" with the unilateral ability to speak for the people was totally foreign to Native thought. "Tribes" themselves are Western concepts. Most Native people were grouped according to bands, or family groupings, if nomadic, and "towns," if settled.

This caused great difficulty for the federal government, and so it offered "sovereignty" for "nations" that previously had been loose confederations or alliances and even ones that had longstanding hostilities with each other. That "sovereignty" was supposed to protect the various "nations" & individuals among the "tribes."

## **"PET ROCK" OF THE FEDERAL GOVERNMENT**

Native America today, under the B.I.A. system, could be seen as the "Pet Rock" of the U.S. federal government, a dependent novelty, tolerated, patronized and given false hope while kept captive in a bureaucratic nightmare and diminished under a system that since its beginnings has had assimilation & ultimate annihilation as its goal. "Sovereignty" & "self determination" are the empty buzz-words that perpetuate the system of bureaucratic enslavement.

Defining religious rights is a powerful wedge for keeping Indians in line. It also puts pressure on tribes regarding traditions & culture. Spiritual practices on the reservations can be controlled; in the general population, they cannot.

Tribal spiritual leaders are of two minds; one line of reasoning goes that whites, mixed bloods and non-Indians can “steal” their traditions, culture and way of life. Therefore, sacred knowledge should be closely guarded, “protected,” even through federal law, and dissemination discouraged outside of the reservation system. The other line of reasoning goes that spiritual power belongs to Creator, Native Americans were given this knowledge for a reason, with a covenant to preserve, honor and protect the Earthly Mother. Therefore, to withhold sacred knowledge spells doom for Earth and all its inhabitants.

The federal government exploits this rift through extending specific protections for Native American Spirituality only for federally recognized tribes & individuals designated by those tribes who carry blood-quantum B.I.A.-cards (*the same CDIB cards of a century ago*) designating them as Native American.

Yet, millions of Americans have some Native ancestry, and others who practice Native American Spirituality don’t or can’t prove it if they did, including individuals who live on reservations and have been historically recognized as members of a tribe. In violation of international conventions that the United States has formally agreed to, millions of these Americans are being discriminated against in the practice of their religion.

Despite claims of adhering to civil & human rights commitments, the U.S. government has been unremitting in fragmenting & destroying Native America, including its spiritual beliefs. From the 19th Century until the time that the Freedom of Religion Act was passed in 1978, spiritual leaders ran the risk of jail sentences of up to 30 years for simply practicing their rituals. Much of Native American Spirituality was lost, as religious practices went underground, were forgotten or abandoned. In the meantime, forcing children into Christian boarding schools and intense missionary work during this time produced the result that most Native Americans today either follow a mainstream Christian denomination or mix it with traditional beliefs. The syncretism of the Native American Church is a good example of this. Not all spiritual practice fared as well; many “traditional” beliefs have been fragmented and/or misconstrued.

## **YOU DON'T LOOK INDIAN**

Despite blood-quantum requirements for B.I.A.-Tribe membership, racial characteristics alone do not define what an Indian is.

The Dawes Roll itself is problematic. It was created 70 years after Removal; generations of Cherokees had already fled, intermarried, or been accepted by the tribe with as little as 1/32 Indian blood, making the blood-quantum standard meaningless. The result is that there are probably as many or more Cherokee descendants with as much or more "Indian blood" without CDIB cards as with them. Nor are the Cherokees alone in this. More than 60 years ago, Dr. Ales Hrdlicka, physical anthropologist of the Smithsonian Institution, commented: "There is probably not a full-blood Indian in this continent today."

Per the B.I.A., regardless of culture, tradition, or heritage, or even birth upon a reservation, if someone is one-eighth Indian, then that person is considered white; they are no longer "Indian" and their children and children's children will be white, forever. The "protection" of their right to practice their spirituality that comes with federal recognition will be automatically denied to them.

## **THERE'S INDIANS AND THERE'S REAL INDIANS**

One of the great tragedies of the B.I.A.-Tribe system, and the intertwining links of "sovereignty," "blood quantum" and designation of what is an "Indian" according to federal law is the cultural elitism it engenders. If a person, regardless of blood, heritage, spiritual belief or practice, does not belong to a B.I.A. Tribe, or is of mixed ancestry, or cannot prove ancestry, that person is not an "Indian". His or her religious beliefs are not recognized or honored by the federal government's laws and often not by B.I.A.-Tribes and outsiders either. That person is not "a real Indian."

## **RESERVATIONS DECLINING**

Some seem surprised that so many Americans declare themselves "Indian." That should be no surprise. After generations of being disenfranchised, run off or otherwise discouraged from claiming Native ancestry, starting in the 1600's, the surprise should be that there are not more. In fact, the number of Americans who have some Native heritage could be as much as 10 times the number listed on B.I.A. rolls. That so many cannot document their lineage is largely due to the fact that declaring oneself Native opened one up to suspicion, discrimination and outright abuse (*better to blend in*). Nor is there much incentive to seek tribal affiliation, if it means life on poverty stricken reservations.

Successive waves of Indians are leaving reservations, which adds to upward mobility, but also can result in loss of cultural identity. This presents a challenge to reservations; how to solve social ills, increase education & employment, and keep young people both at home and following traditional ways. Cultural attrition is compounded by the fact that many who live on reservations do not adhere to traditional beliefs.

Central to this is that generations of American Indians have been either diverted from claiming ancestry, driven off, socialized to reject their heritage while claiming to be white or another ethnic group, or been coerced or enticed to lose their connections or membership with tribes or traditional Native ways.

It must be remembered that one must apply to be a member of a tribe. The more one is removed from the reservation and tribal life, the less likely that connection will be kept, maintained or passed on. This has been going on for 300 years, leading to a Diaspora of Native peoples.

## **"PAN-INDIANS" RISING**

In an attempt to assimilate Indians into mainstream culture, the B.I.A. began establishing Indian centers in urban areas. By the early 1970s, about 10,000 Indians were leaving their reservations each year to live in cities. In all, over 100,000 Indians migrated into these urban centers.



This assimilation led to the growth of Pan-Indian communities, where tribal culture & Native ways were introduced into mainstream culture, broadening interest in traditional ways and causing Native American Spirituality to be more broadly adopted by mixed-bloods, non-traditional Indians, other cultures and whites.

This Pan-Indian influence has led to rites such as Sundance, at one time an exclusively Plains tribal practice, to be adopted as "Indian" in general. At the same time, this Pan-Indian influence has sparked a backlash, such as Lakota leader Arvol Looking Horse seeking to incorporate his tribe's traditions as protected by U.S. federal law under his "Protection of Ceremonies" proclamation.

To give further power to the federal government to regulate Native American Spirituality only hastens cultural annihilation, ensuring that it dies with the fewer & fewer B.I.A.-card Indians who continue to practice traditional ways.

Any Indian Tribes should feel free to practice their own ways of Native American Spirituality any way they deem fit, and take whatever reasonable action they wish among their own members.

Clearly, no Indian Tribe has the right to presume what is right & wrong spiritual practice for other tribes, groups or individuals, much less try to franchise their beliefs under force of federal law and impose them upon other people.

## **"WANNABES"**

The Pan-Indian movement has also led to members of some tribes to condemn other members of other tribes for not practicing what they deem to be legitimate teachings when, in fact, there has always been wide diversity in beliefs among tribes. It has led to members of one tribe, belief, faction or another to disparage others as illegitimate or "wannabes" or "false Indians" or "pink Indians" or "frauds" for not having blood-quantum B.I.A. certification or following Pan-Indian beliefs & practices that are wholly legitimate within their tribes, lineage and belief systems.

Defaming & “exposing” people of other tribes, faiths, beliefs and traditions through such words as “wannabe” etc. should be a clear signal to anyone that the attackers are attempting to coerce, intimidate, silence and ostracize other groups, ways and leaders. People, by rights, are free to hold their own wisdom traditions without being subjected to public ridicule, harassment and character assassination. Such disreputable behavior speaks volumes about those who make such accusations, especially when those making them hide themselves in anonymity or cloak themselves with high-sounding organizations that are composed only of a few like believers.

## **STEREOTYPES**

Pan-Indian belief is both a blessing and a curse. It has popularized & disseminated Native American Spirituality, but it also has a downside, in that it has hardened stereotypes. The Lakota belief system, for example, is powerful, a wonderfully coherent way of seeing the world spiritually, which has been popularized & romanticized by television & movies since before “talkies” began. But not all Native peoples wore war bonnets, lived off buffalo or in teepees.

## **NATIVE AMERICAN SPIRITUALITY UNBOUND**

The problem is not Pan-Indianism. Pan-Indianism has happened and continues to grow. The genie is out of the bottle and can never be put back. Resistance to Pan-Indianism is ethnocentric & intolerant at its root. To assert that there is one right way of practicing Native American Spirituality echoes the Christian missionary battle-cry. What it engenders is a divisive, destructive waste of energy & resources; Indians warring against themselves and against those who they see as outsiders trying to usurp their religious authority. Recognizing only one tradition as the only legitimate form of Pan-Indianism, the Lakota or Plains tradition, for example, destroys indigenous culture just as surely as insisting on blood quantum as a requirement for religious belief.

Although it is clear that the B.I.A.-Tribe System created & sustains Pan-Indianism, pitting Indian against Indian; ironically it might possibly be Native America's salvation.

Deganawida, known as "The Peacemaker", a Huron, came upon the scene possibly about 1000 AD. Prior to his arrival, the tribes that came to be known as the Iroquois Confederation were warring against each other. They were savage, even cannibalistic. The Peacemaker taught how disparate factions can join as one, to believe as one, while maintaining separate identities. Deganawida's way is called "the good mind," peace in practice. When individuals recognize that Spirit is greater than all, then differences are minor.

Such pro-active unity is called for today! Keeping Native America divided leads to its cultural destruction.

Native America survived on this continent for millennia through a balance of peace & war, seeing conflict as a practical matter, not an end to itself. The whole system of "peace chiefs" & "war chiefs" understood the need for balance, to survive. The history of Native America is one of adaptation to change, small wars and large peace; of peoples rising, falling and joining together in synergy.

## **THE CHOICE**

Academicians, the media, the B.I.A. supporters and the "wannabe" sleuths don't understand the phenomenon of people living close to the land, honoring Native traditions and rejecting the worst of the B.I.A. Tribe system in favor of traditional ways of governance. They "buy in" to the idea that non-B.I.A. Indians aren't "real" Indians.

It is up to us to the non-B.I.A. Indians, in harmony with "traditionalists" living on the reservations, to make it "right". To keep the flame alive! To honor the traditions! To weave the traditions back again into the fabric of life so our ancestors will live again, in honor.

**We must mend the broken tribes, make peace among ourselves, find the lost and welcome them back "home". We do honor to ourselves this way! We must heal the circle that was broken and open it to all who would embrace it, so that it will grow wider & stronger than ever before.**

## **GREAT RESERVOIR OF KNOWLEDGE**

Among unrecognized tribes and those who have lost their connections with the tribes is a great reservoir of knowledge of Native American Spirituality. Many among them don't think they know anything and are hungry for information of the traditions & knowledge. They falsely tend to discount their own knowledge because they are removed from the imprimatur of the reservation system. Often they know a lot. They know so much that they don't know "that they know"; such as stories handed down, ways of unconsciously doing things that are comfortable for them, they think they are simply common ways of doing things or just the way things are.

The unrecognized tribes are untapped sources of traditions that were destroyed & forgotten under the B.I.A. system, repositories of ways of worship, social structure and belief. They are often hungry to receive more and practice more, joining with and returning "home" to the ways of their past ancestors.

On the reservations, many practice the forms of traditional religion, such as attending festivals, dances, etc., but without the beliefs. Particularly, since the vast majority of people on reservations today, claim mainstream religion as their spiritual affiliation.

The traditional spiritual or ceremonial elders are nearly extinct on the reservations today, and certainly they are diminished in social & cultural importance, often replaced by Pow Wow officials who have adopted the outward forms without the spiritual underpinnings. Pow Wows certainly don't practice or promote Native American Spirituality.

**In order to be meaningful, Native American Spirituality must breathe, must grow and it must live, as it has been doing, quietly, amidst the assaults of government coercion. Growth means change!**

Native American Spirituality is either growing & changing or it's dying. It cannot stay static or moribund, declining, as it is under B.I.A. System, or bound by Hollywood stereotypes, or it will simply fade away to become a relic of the past. In order to thrive, Native American Spirituality should be encouraged to blossom wherever it is found, in all its diversity, like little plants struggling to survive in a harsh climate. In this way, the fields will grow naturally again, not forced into row-crop pockets on ever more unproductive land.

Some Native American spiritual elders and holy people are welcoming this "broadening of the circle" to encompass all who profess sincere faith in Native American Spirituality. They point to Native Americans' traditional orientation of inclusion, of making of relatives, or adoption. We are all members of the five-fingered tribe. The Medicine Wheel encompasses all the colors the rainbow, with the four directions; black, white, yellow, red. The colors of the four races, all encompassed by Mother Earth.

In this, regardless of birth, blood or history, we are all relations!

**It is through new blood & new life that Native peoples will rise again, and be stronger than before the Europeans came. This is not a taking, but a giving, as traditional belief & practice has always been: the making of a relative, to make bonds stronger and increase the circle of relations.**

Certainly, there are people who practice ways that are unusual or unorthodox under the label of Native American Spirituality. But all of open hearts, open minds and willingness to learn should not be turned away or condemned for ignorance.

Those who seek to build divisions, those who throw words around like "fake" and "wannabe" and seek to besmirch & destroy their own who share the teachings, those who label "New Age" anything they don't understand, are promoting the death of their own culture.

The circle will only get smaller and smaller under the current B.I.A. System, until the beliefs & practices "die with us".

**Creator creates! Creator supports the emergence of new ways. Creator doesn't condemn & deny, limit & destroy, or seek to undermine & poison the flowering of Spirit in all its many ways. Every human being has the God-given right to find & express purity of heart, to follow where Spirit leads, to find meaning in the world from a spiritual perspective, and to follow the unique path suited for that person to find God. There is no "official" Native American religion, nor should there be. There never has been; and now is not the time to start.**

## **BEING INDIAN**

**In traditional ways, being Indian was never so much a matter of blood, but a spiritual way of life, "walking the Red Road". And it has always been so. The way of spirit is unity! The way of spirit is wholeness! The way of spirit is oneness! Aho!**



### ***(Reference Material)***

- "Native American Spirituality: Freedom Denied" (article by Jim "PathFinder" Ewing, Manataka.org)
- "Indian Appropriations Act" (Wikipedia)

Section Three:

## **Mad Bear's Political leadership!**



## THE ROOTS OF TUSCARORA ACTIVISM

### *(Indian Defense League)*



**"Over in Ottawa, they call that policy "Indian Advancement". Over in Washington, they call it "Assimilation." We who would be the helpless victims say it is tyranny. If this must go on to the bitter end, we would rather that you come with your guns and poison gases and get rid of us that way. Do it openly and above board."**

**- Chief Deskaheh (*Cayuga*)**

**"At every turn we continue to see the many problems facing our Indian people. Our treaties are always in danger of being undermined, our rights threatened, our reservations invaded, our way of life endangered. There comes a time when the older folks, who have fought so long and hard, will no longer be able to carry on the battle. Whoever reads these pages and is a true Indian, I pray that you may take up the struggle and carry on for and with our people. Always look to the Great Spirit for your guide, and you can never go wrong and can never lose heart. Remember that the Indian way is a good way."**

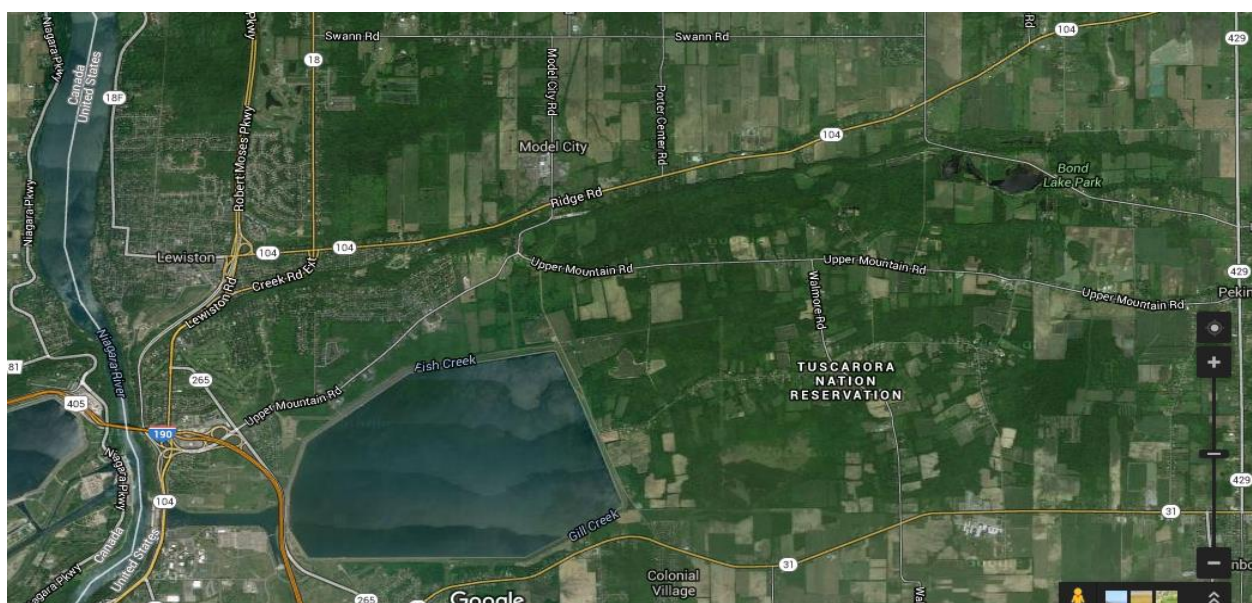
**- Chief Clinton Rickard (*Tuscarora*)**

## THE TUSCARORA

The Tuscarora (*"hemp gatherers" or "shirt-wearing people"*) are a Native American tribe and First Nations band government of the Iroquoian-language family, with members today in North Carolina, New York & Canada. They coalesced as a people around the Great Lakes, likely about the same time as the rise of the Five Nations of the historic Iroquois Confederacy, also Iroquoian-speaking and based then in present-day New York.

Well before the arrival of Europeans in North America, the Tuscarora had migrated south and settled in the region now known as Eastern Carolina. The most numerous indigenous people in the area, they lived along the Roanoke, Neuse, Tar & Pamlico rivers. They first encountered European explorers & settlers in the colonies of North Carolina & Virginia.

After the 18<sup>th</sup> Century wars of 1711–1713 (*The Tuscarora War*) against English colonists and their Indian allies, most of the surviving Tuscarora left North Carolina and migrated north to Pennsylvania & New York, over a period of 90 years. They aligned with the Iroquois in New York, because of their ancestral linguistic & cultural connections. Sponsored by the Oneida, they were accepted in 1722 as the Sixth Nation of the Iroquois. After the American Revolution, in which they and the Oneida allied with the colonists, the Tuscarora shared reservation land with the Oneida before gaining their own. The Tuscarora Nation of New York is federally recognized.



Those Tuscarora who allied with the British in the American Revolution resettled with other Iroquois tribes in present-day Ontario, where they are part of the Six Nations of the Grand River First Nation. Only the tribes in New York and Ontario have been recognized officially by the respective national governments. After the migration was completed in the early 18th Century, the Tuscarora in New York no longer considered those remaining in North Carolina as members of the tribal nation. Since the late 20th Century, some North Carolina remnants have formed bands in which they identify as Tuscarora. As of 2010, several bands in Robeson County have united on an interim basis as the Tuscarora Nation One Fire Council.

The Tuscarora, although a part of the Iroquois Confederacy, were never given equal status with the other 5 nations. They were able to be present at Chief's General Council of the Iroquois Confederacy meetings but had to ask permission to address council representatives. The majority of Tuscarora people are Protestant Christians. The Tuscarora Longhouse was actually burned down in the 1840's. The other 5 Nations of the Iroquois, although also having Christian factions, had deeper connections to their traditional spiritual beliefs and were influenced by the great leader & prophet Handsome Lake (1735-1815) who led a traditional revival among the Haudenosaunee (*People of the Longhouse*).

Thus, traditional Tuscarora people, like Mad Bear, were the "underdog" amongst the greater confederacy, and for this reason, they may have had extra incentive to prove their worth as spiritual & political leaders. There is no question now that their political activism put the Tuscarora on equal footing with their other 6 Nation traditional counterparts.

Today, Tuscarora is one of four Haudenosaunee communities in the United States that still operates under their original form of traditional governance via Chiefs & Clan Mothers, despite previous attempts by the Federal Indian Reorganization Act of 1935 to institute "Elected" tribal government. At the Tuscarora Reservation, the "Chiefs' Council" is made up of 13 chiefs from 7 Clans. The people also hold a "General Council" that represents the 457 members of the reservation.

The Iroquois Reservations in New York, among them the Tuscarora Reservation, do not have their lands, held in "trust" by the United States. The Iroquois have ownership over their own land in the U.S.

## **TUSCARORA TRAIL OF TEARS**

The Tuscarora people had their own "Trail of Tears" story, apart from the one that the Cherokee, Chickasaw, Choctaw, Muscogee, Creek & Seminole had faced between 1830 & 1850. The Tuscarora Trail of Tears story certainly justifies the feelings of anger & resentment that the Tuscarora must have towards the past actions of the U.S. government.

Mad Bear talked about the Tuscarora Trail of Tears in a 1967 radio interview by WBFO. Here is his account, briefly summarized:

In 1838, the U.S. government presented the Tuscaroras with a plan to relocate to Kansas, where a supposed plot of abundant land, filled with game, rivers overrun with fish and a large forest, was purchased for them. The Tuscaroras were also told that lumber was already cut, implements for farming were in place and homes were constructed for them to occupy. The U.S. government asked in exchange for the title to Tuscarora lands in Lewiston, New York.

Only 550 Tuscaroras accepted the deal and left the Tuscarora reservation, heading for Kansas in the dead of winter. These individuals found themselves being prodded by the bayonets of U.S. soldiers & agents as they marched westward. Most of these Tuscaroras died in route, due to the harsh weather and lack of proper nutrition & medical aide.

When the remaining 50 Tuscaroras reached the river bordering Kansas, the U.S. agents told them that there were 3 wagon loads of gifts that would shortly be delivered to them on the other side of the river; the first persons to reach these wagons would have their choice of the most beautiful blankets, pots & pans, trinkets, whiskey, etc.

The Tuscaroras crossed the river and the 3 wagons loads came. They noticed something very strange. The yokes on the oxen pulling the wagons were very lengthy, some were 20 ft. long. Why so long? They quickly lost their curiosity and ran towards the wagons to receive their gifts, but were startled by the sounds of gunshots. The U.S. soldiers, from a distance, shot and killed the oxen. These oxen appeared to be strong & healthy looking. The Tuscaroras were perplexed by the strange behavior of the U.S. soldiers.

The Tuscaroras quickly shifted their attention onto the wagons, which did indeed contain beautiful colorful blankets and miscellaneous items. Not long after, they quickly realized that they had been tricked. The U.S. soldiers & agents retreated and they were left on a barren piece of land, which resembled nothing that they had been promised. No houses, little game, no cut lumber and no implements for farming. They had been tricked!

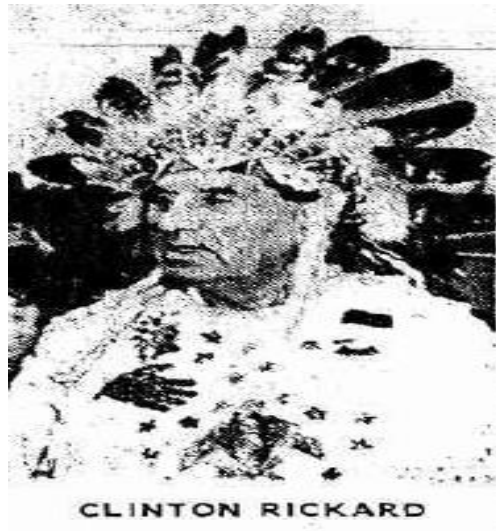
A few days later, the Tuscaroras began to get sick from the small pox and 45 of them died immediately. The U.S. Army it turns out provided the Tuscaroras "beautiful blankets" that were contaminated with the small pox. This was "germ warfare".

The 5 survivors left Kansas and made it back to the Tuscarora Reservation in New York. These 5 survivors ended up infecting the reservation and two-thirds of the Tuscaroras died from disease. The Tuscarora Nation faced extermination with only 200 survivors. Today, around 1,152 Tuscaroras live on the reservation, so fortunately the nation was able rebound & recover from the atrocities committed against them.

This story that Mad Bear told is an oral example & testimony of germ warfare practices that the U.S. army allegedly used against the American Indians. Debates exist whether the U.S. and the French & British armed forces actually used small pox as a weapon against the Indians. As of yet, there is no scientific evidence of this germ warfare occurring at the time; however, the intention was certainly documented in the 1763 letters by British General Amherst & Colonel Bouquet mentioning spreading smallpox to Indians during the Pontiac War.

There is no denying that the U.S. government in later years covertly used germs and other chemical agents on targeted U.S. citizens for purposes of "human experimentation". A prime example is the admitted Tuskegee Syphilis Experiment (1932-1972) by the U.S. Public Health Service on African Americans. Another example are the 1977 Senate hearings on Health & Scientific Research that confirmed 239 populated areas in the United States had been contaminated with biological agents between 1949 and 1969. Some of the areas included San Francisco, Washington, D.C., Key West, Panama City, Minneapolis, and St. Louis.

## CHIEF CLINTON RICKARD



Tuscarora modern political activism started in 1926 with the founding of the Indian Defense League, which later grew beyond the 6 Nations, becoming the Indian Defense League of America (*I.D.L.A.*). This organization was founded by Chief Clinton Rickard (1882-1971), along with Chief David Hill Jr. (*Mohawk*) and Sophie Martin. The league was created to promote unrestricted travel across the international border between the United States and Canada. Chief Clinton was an adamant proponent of Indian Nations Sovereignty. He believed that each Indian Nation were separate national entities, and not under the jurisdiction of U.S. & Canada. He believed that all 6 Nations Indians had citizenship within their own nation.

The Indian Defense League defended 6 Nations border rights that were guaranteed to them by the Jay Treaty (*Article III*) and the Treaty of Ghent in 1814. In 1795, the United States & Great Britain created the Jay Treaty to avoid going to war with each other. Wikipedia stated that this resolved issues remaining since the Treaty of Paris of 1783 (*which ended the American Revolutionary War*), and also facilitated ten years of peaceful trade between the United States & Britain in the midst of the French Revolutionary Wars that began in 1792.



On September 17<sup>th</sup>, 1923, the Canadian government (*"Order in Council"*) moved to dissolve the traditional Iroquois government and did not recognize the Jay Treaty. The Canadian Indian Office also attempted to force Canadian citizenship. Similarly, the United States government created the "Citizenship Act of 1924" making all American Indians citizens of the U.S.

This led Chief Clinton Rickard to ask the question, "How can you be a sovereign nation and be forced to become a citizen in a foreign government?" This imposed move towards citizenship was rejected by the Haudenosaunee people.

To further at fuel to the fire, the U.S. exclusionary "Immigration Act of 1924" made 6 Nations border crossings problematic between the U.S. & Canada. In 1928, this Immigration act was overturned as a result of Chief Rickard and others from the 6 Nations tireless fight against it. According to the United States, the 6 Nations people were free to travel across borders uninterrupted. On July 14<sup>th</sup>, 1928, the annual Boarding Crossing celebration was birthed, which still continues today. Further border complication did occur on the Canadian side, however, so the struggle of Iroquois sovereignty regarding their border meant that the I.D.L.A. had to be vigilant in their defense of their treaty rights.



Mrs. Sophie Martin

William Rickard  
Paula Cauley

David Hill

Chief Clinton Rickard

Indians use convertible as they lead annual crossing of international boundary

## 3,000 Indians Cross Border

**"There's no boundary line between  
(Indian) brothers."**

**-Mad Bear**

In June, 1955, the Supreme Court of Canada ruled that residents on the Canadian side of Akwesasne, Mohawk Nation territory, had to pay duties on goods purchased in the U.S., despite their claim of exemption under the Jay's Treaty of 1794. It was not until 1969 that the Canadian government recognized the Haudenosaunee treaty rights and fully allowed Six Nations citizens to cross the border freely without paying duties on U.S. goods.

The persecution of 6 Nations people at their border brought forth resistance and a renewed solidarity from Indians scattered along the international border. This was the beginning of inter-tribal unity within the 6 Nations itself. This unification also emboldened the I.D.L.A., led by Chief Rickard, to lead further resistance movements like the fight against the imposition of the "Selective Service Act/Nationality Act of 1940" on Indian men.

It is uncertain whether Mad Bead was a member of the I.D.L.A. but we do know that he spoke at their dinner meeting on November 9, 1958, along with General Herbert Holdridge. Mad Bear certainly admired the political leadership of Chief Rickard, who surely inspired future leaders, like Mad Bear, to surge ahead and forward the struggle for Indian sovereignty.

The I.D.L.A. in its heyday also lobbied against the Indian Reorganization Act (*Wheeler-Howard Act*) of 1934 and other assimilation schemes hatched in Washington D.C. & Ottawa.

The Indian Reorganization Act (*I.R.A.*) of June 18, 1934 was U.S. federal legislation that dealt with the status of Native Americans. The stated goal of this "Indian New Deal" was supposed to reverse the traditional goal of assimilation of Indians into American society, and to strengthen, encourage and perpetuate the tribes and their historic traditions & culture.

The I.R.A. was the most significant initiative of John Collier, B.I.A. Commissioner of the Bureau of Indian Affairs from 1933 to 1945. He had crusaded on Indian issues in the 1920s particularly with the American Indian Defense Association.



To many tribal leaders, like Clinton Rickard, the I.R.A. was known as the "The Indian Raw Deal". Those opposed to the Act feared that it would be detrimental to their tribes because it would be "controlled" by the federal government and wouldn't respect their nation's sovereignty.

In 1940, during World War 2, the I.D.L.A protested against the military draft for Native Americans. In 1948, they visited the United Nations headquarters in New York City, dressed in feathered headdresses & beaded buckskin jackets. They petitioned for membership into the international body and they wanted global participants to put pressure on the U.S. & Canada to stop their treaty violation with the Native Indian.



**"The one message I wish to leave with all my people everywhere is to work for unity. If we do not all work together, if we are divided, then eventually we will face the danger of being destroyed."**

**"I want to see Indians help themselves, carry on their own affairs and be independent. This we can do if we all pull together."**

**- Chief Clinton Rickard**

## CHIEF DESKAHEH

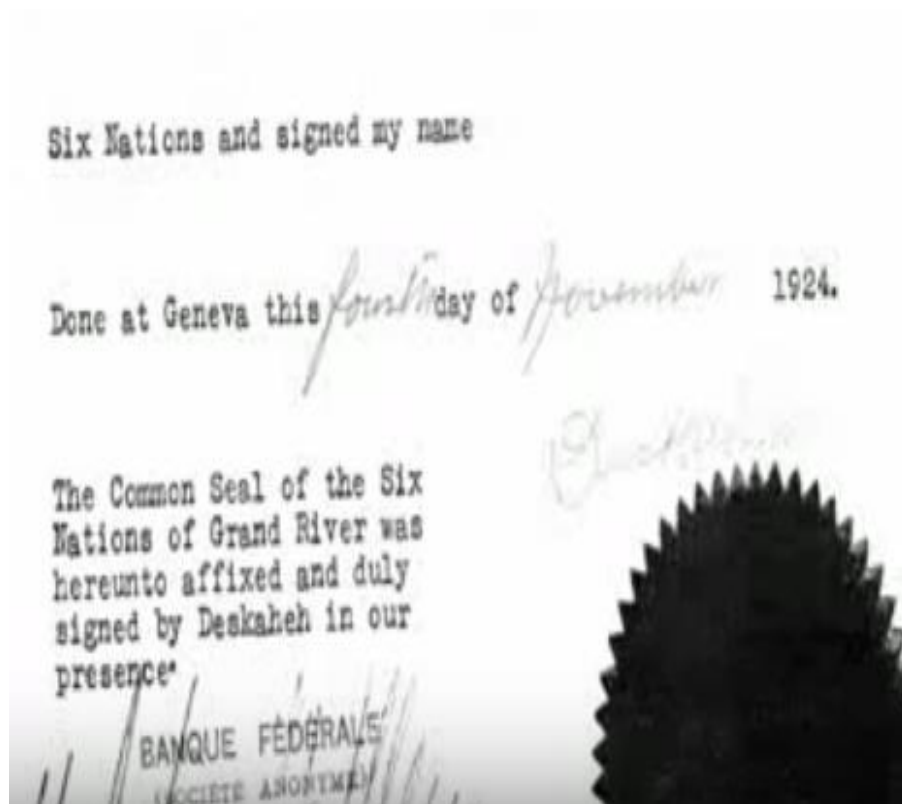


The actual roots of modern Tuscarora activism trace back to Chief Deskaheh (*Cayuga*), who brought Iroquois/6 Nation concerns to the League of Nations, the international stage, forerunner to the United Nations, in early 20's.

The Six Nations in Canada faced two levels of colonial administration in the early 1920s because although Canada had its own confederation government since 1867, its military and foreign policy were controlled by the British until 1949. Although some Grand River Indians wanted to become Canadian citizens, others were loyal to Britain. It was in this context that Levi General (*aka Deskaheh*) worked to fight for his nation's concerns.

Deskaheh (*who became a Cayuga hereditary chief in 1917*) travelled to London in August, 1921 with attorney George P. Decker, who was hired by the Six Nations as counsel. Because the Canadian government would have denied him permission to travel, the Six Nations Confederacy issued their own passport for Deskaheh at the advice of Decker. Deskaheh "distributed a pamphlet entitled "Petition and Case of the Six Nations of the Grand River". Winston Churchill, British undersecretary for the colonies at the time, stated the petition should be returned to the Canadian government, so Decker and Deskaheh returned to the United States."

In 1922, the two men went to Washington, DC and gained the support of the Netherlands' minister of foreign affairs, H. A. van Karnebeck, who sent their petition to the League of Nations' Secretary-General's office. They also gained the support of the Swiss Bureau International."



On July 14<sup>th</sup>, 1923, Deskaheh and Decker sailed to Geneva, Switzerland. Decker returned to the U.S. after a brief time but communicated with Deskaheh frequently by mail. Meanwhile, Deskaheh remained in Switzerland for eighteen months, lecturing before large audiences in Geneva, Bern, Lausanne, Lucerne, Winterthur, and Zurich. In his lectures, he reminded European colonizers of the new world of their obligations under the two row wampum, the most significant pact made between the Iroquois and Europeans. His eloquence, persistence, and ability to speak French helped win the support of some nations, including Ireland, Panama, Persia, and Estonia. Modern historian Laurence Hauptman wrote that "while Deskaheh's lectures generated a warm reception by the Swiss people, they were not effective in changing British or Canadian positions."



On September 17, 1924, Governor-General Julian Byng, 1st Viscount Byng of Vimy, mandated the Six Nations Confederacy Council at Ohsweken be replaced with an Elected Council as described by Canada's Indian Act. On October 7<sup>th</sup>, the RCMP (*Royal Canadian Mounted Police*) dissolved the traditional government of the Six Nations, stealing important documents and wampums and declaring an immediate election to displace the traditional government. Although Deskaheh became even more outspoken as a result of these events, even writing King George V directly, he was unable to make headway and was never able to meet his original goal of speaking to the League of Nations, although he left a copy of a proclamation at their offices in Geneva before he left on January 3, 1925.

Deskaheh, who was not permitted entry back into Canada, was staying at the home of Chief Clinton Rickard on the Tuscarora Reservation during the final months of pneumonia that followed a bad cold he had contracted in Europe. He requested the aid a traditional medicine man from the Six Nations Reserve in Canada, but the medicine man was not allowed to cross the border. The U.S. had just passed the Immigration Law of 1924, which denied entry to anyone who did not speak English. On his deathbed, Deskaheh told Rickard to "Fight for the line". Chief Rickard did! He created the Indian Defense League in 1925, to defend "the right of free passage for Aboriginal people".

Chief Deskaheh passed the torch ("*fight for the line*") to Chief Rickard. Later on, this torch was passed to Mad Bear who again brought Haudenosaunee concerns back to the international stage. Hence, the roots of Tuscarora political activism!

**(Reference Material)**

- "The Rising of the Ongwehonwe: Sovereignty, Identity & Representation" (written by Andrea Lucille Catapano, Stony Brook University/Publisher, 2007)
- "Chief Clinton Rickard remembered" (TwoRowTimes.com website, 2014)
- "Chapter 11- Wallace "Mad Bear" Anderson: Media-Hound, Rabble-Rouser, or Renowned Indigenous Activist?" (written by Laticia McNaughton, re-posted on BgConv.com, a Transnational/American Studies thesis)
- "Good or Bad? Indian Reorganization Act turns 75" (article by Tim Giago, Huffington Post.com, Native Sun News, 2009)
- "Tuscarora Nation" (by Bryan Printup & Neil Patterson, Jr., Arcadia Publishing, February 28, 2007)
- "Indians Fail to Get Audience With Ike" (By Frances Lewine, Niagara Falls Gazette newspaper, FultonHistory.com, March 19, 1959)
- "Posse Is Proposed to Arrest Harriman" (Niagara Falls Gazette newspaper, FultonHistory.com, November 9, 1958)
- "Indian Chiefs Claim Cops Violate 6-Nations Treaties" (Buffalo Courier Express, FultonHistory.com, October 29, 1954)
- "The Great Law- The White Roots of Peace: The Dish with One Spoon Documentary" (posted on the Decolonize North America channel, YouTube)

- "Intertribal Traditionalism and the Religious Root of Red Power" (an article written by James Treat for Lee Irwin's book "Native American Spirituality: A Critical Reader", University of Nebraska Press/Publisher, November 1<sup>st</sup> 2000)
- "Nation within a Nation: Trail of Tears" (interview by Mad Bear in 1967 for WBFO radio at the State University of New York at Buffalo, archived by the American Philosophical Society)
- "Genocide & Intent Of The Infected Blankets" (NativeAmericannetRoots.net, August 10, 2009)
- "Indian Reorganization Act" (Wikipedia)
- "Tuscarora People" (Wikipedia)
- "Clinton Rickard" (Wikipedia)
- "Deskaheh" (Wikipedia)

## **MAD BEAR ARISES**

### ***(On the political warpath)***

Mad Bear served the U.S. Navy in World War II (*7<sup>th</sup> Amphibious Fleet*) at Okinawa & Saipan as a Coxswain (*steersman*) of a landing craft. Later he served again in Korea as a Merchant Marine. In 1948, shortly after leaving the U.S. Navy and becoming a seasonal (*during the winter*) Merchant Marine, Mad Bear applied for a G.I. bill loan to build a house on the Tuscarora Reservation. His request was denied. This rejection, which Mad Bear believed was due to discrimination, angered him to such a high degree that it triggered his calling to become an activist for his Indian people.



Mad Bear, with much passion & determination, researched the prophecies of his Haudenosaunee people, the teachings of the great Peacemaker and the political history of his forefathers.

Mad Bear's 1<sup>st</sup> documented political act was also in 1948, when he, Phillip Cook & Ray Fadden (*both Mohawk*) wrote a leaflet, entitled "Does a Small Nation Have the Right to Exist?" that was addressed towards the U.S. Congress. These men did not approve of pending Congressional bills that were transferring federal jurisdiction over Indian reservations, in criminal & civil cases, to various states. The transfers eventually happened in 1949 & 1950. The traditional Mohawks of the Iroquois Confederacy, from the longhouse system established by the Peacemaker, opposed this transfer and violation to their treaties.

**(Reference Material)**

- "Phone interview with Michael Bastine" (Mad Bear's apprentice)
- "Apologies to the Iroquois... Iroquois & Their Neighbors" (written by Edmund Wilson, Syracuse University Press/Publisher, March 1, 1992, originally a series of articles written in 1959 for the New Yorker Magazine)



## **MAD BEAR vs CHIEF ELTON GREEN PT1**

***(Mad Bear defends Tuscarora customs & traditions)***



**ELTON GREENE**



**MAD BEAR ANDERSON**

A controversy over who is who among chieftains of the Tuscarora Indian tribe erupted on November 10, 1954, as a result of the arrest by state police of an Indian youth for speeding on the reservation. Chief Clinton Rickard & Mad Bear questioned the right of state police to make the arrest via a letter Chief Rickard sent to the local press.

Chief Elton Greene aka Black Cloud (*Walks Narrow Path*) sent his own letter to the press stating, "Mr. Rickard & Mad Bear are not in any sense official chiefs of the Tuscarora Indian Nation." Chief Greene further announced, "Mr. Rickard is the grand chief of the Indian Defense League of America but he is not connected officially or unofficially with the Tuscarora Nation of Indians or its council."

Mad Bear's letter stated, "In reference to Chief Elton Greene's letter that was published November 6<sup>th</sup>, I might take the opportunity to reply in this way. I will admit that I am not a chief and never have claimed to be one, although I was a candidate for one in the Bear Clan. The article which Chief Rickard and I published on October 28 was definitely with a mistaken error, when it referred to me as a chief."



"However, Chief Clinton Rickard has the perfect right to the title of chieftain, as he was duly selected & bestowed with this honor at a ceremony in which Chief Marcus Peters, now deceased, transferred his Chieftain crown, with wampum accompanied, to Chief Clinton Rickard in an official ceremony."

"This information I have in my possession. I have the minutes from the Chiefs' Council assembled on April 6, 1923. Wampum, is the custom and law of my people, and must be presented when speaking before the Grand Council at Onondaga and also in Washington, D. C. It is a fact that there are certain chiefs of this reservation who cannot show their wampum when asked, as they do not have any. The Condolence Ceremony of which Chief Greene refers to, and knows so little of, is to be administered to only one chief who has been selected by the Tuscarora Tribe, as the official speaker at the Grand Councils for our people. However through the illegal, self dominating process of altering ancient customs, laws and traditions to suit themselves, characters like Greene are tending to destroy the very government of our people."

"Being that Chief Rickard was not the chief so-appointed to speak at the Grand Councils, he was not obligated to go through the Condolence Ceremonies. The transfer of authority from Marcus Peters to Chief Rickard is also on record in an article that was published April 7, 1923, of which I have a record."

"The legal procedure for dethroning a chief is known as putting a block in his mouth. Being that this was never done to Chief Clinton Rickard, and the fact that he still possesses his chieftain name of "Loud Voice" which is recorded by his wampum beads and also in the capital of our government, this will substantiate the fact that he is still the sachem chief of the Beaver Clan of the Tuscarora Tribe."

"I believe that the public knows from past experience the person who has always defended the Indian people in the cause of Justice, and I am referring to Chief Clinton Rickard and not in any instance to Chief Elton Greene. As far as Chief Greene's statement is concerned, regarding his being jealously aware of the time-honored treaty rights, one would not find his statement to be true after seeing the black & white transactions that I have in my possession, in which Chief Greene transacted land leases and state franchises without ever getting the consent of the people and the secretary of the interior of whom we are duty-bound by treaty."

"Chief Greene therefore dictatorially abrogated the sacred agreements with the United States government as well as violated Sec. 319, Ch. 8, Title 25 of the U. S. Code of Laws in which it is prescribed by federal law that the secretary of interior shall be informed of all leases and land transactions."

"Among many of the other laws that Greene has violated is the request from the Grand Council directing each tribe of the Iroquois to send representative chiefs to the next Grand Council for the purpose of preparing a delegation to go to Washington, D. C. Chief Greene refused to go, claiming that he never received a written invitation, although I was present at the Council where Chief Greene was personally asked to attend. It appears to me that Chief Greene is acting more like a dictator than the head chief of our democratic form of government."

"It also seems to me, that in this day & age when we Tuscarora Indians are in desperate need of chiefs that will act, that Greene would put his efforts into a more worthy cause than to write letters that go directly against full-blooded Tuscaroras who are trying to preserve what little we have left to call our own."

"Another thing; I'm still waiting for the day when Chief Greene will settle the North Carolina claim and collect the Onondaga Dam money for the many Onondagas that are residing with our people. But I believe that it will be a snowy day in July when Chief Greene will ever fulfill his promises that he made to our people in order to get himself a chieftainship."

"I believe that it would be a benefit for the people of my tribe to put a block in Green's mouth before we find ourselves floating down the river with a land tax statement in place of a paddle."

"I have just secured one of the most outstanding histories and records that go back some 250 years in reference to our customs and traditions, and these will substantiate my claims."

***(Reference Material)***

- "Who's Who? Contest Develops Among Chiefs" (Union-Sun & Journal, Lockport, FultonHistory.com, November 10, 1954)

## **MAD BEAR vs CHIEF ELTON GREEN PT2**

### ***(The ousting movement)***

On May 23, 1955, Chief Clinton Rickard & Mad Bear marshaled their followers into a meeting of the General Council aka People's Council. They were attempting to oust Chief Elton Greene & Chief Harry Patterson from the chieftom. They charged that Chief Greene is domineering and guilty of ignoring the people's wishes and that Chief Patterson has caused division & confusion. Mad Bear & Chief Rickard gathered signatures on two petitions asking that Greene & Patterson be relieved, immediately, of all their responsibility and titles.



Rickard and Mad Bear declared, "Chief Greene is a dictator and Chief Patterson a puppet." These two leaders of the ousting movement said that "Chief Greene has shown direct disregard for the desires & pleas of the majority. He is ignorant of the laws & customs which govern our nation. Chief Green is guilty of not complying with the desires & requests of the Six Nations Council and of not complying with the federal statutes of the U.S."

Rickard & Mad Bear further said that "Chief Patterson is easily swayed and shows direct disregard for the majority." Rickard & Mad Bear planned to appeal to the General Council (*People's Council*) for the removal of Greene & Patterson. Rickard & Mad Bear said, "Due to the illegal and unfortunate circumstance the removal cannot be effected in the normal way."

As prescribed by Indian laws & customs, Rickard & Mad Bear explained, the majority sentiment of the clan is made known to the clan mother, the oldest married woman with children in the clan and she is bound to accept their position and remove the chief. In the case of Chief Greene, his mother, Mrs. Cecile Hill, is the chief's sister and "cannot be expected to depose her own brother." Actually, Rickard & Mad Bear further maintain, "Mrs. Hill is not a legal clan mother since she married a white man and thus, according to Indian law, disqualified herself from this honor."

Rickard & Mad Bear said that "Chief Patterson has two clan mothers, Mrs. Cinderella Printup & Mrs. Emily Hill. Chief Patterson has a tendency to move from one to the other until he has one supporting his position in a dispute."

Rickard & Mad Bear expected that at the evening's Condolence Ceremony, at the Onondaga Longhouse, Chief Greene will try to raise a son-in-law, Alan Printup, to chief status, and Chief Patterson will try to make a chief of his son, Kenneth Patterson. This indeed happened, later that night.

The ousting movement leaders, Rickard & Mad Bear said that "Chief Greene denied that he had signed a lease with the Department of the Army for use of a section of the reservation as a gun site for the 2nd Anti-Aircraft Artillery Battalion." They had obtained from Washington D.C. copies of the lease clearly showing the signatures of both Chief Greene and Chief Patterson. Rickard & Mad Bear stated that they have no objection to the Army using that land, but Chief Greene carried on the negotiations in strict secrecy and "did not tell our people about it."

Mad Bear alleged that Chief Greene, a non-veteran, vigorously opposed the founding of the reservation's Veterans of Foreign Wars post. Mad Bear is a World War II veteran and Chief Rickard was a commander in the Spanish-American War.

Chief Rickard declared, "Our people are aroused over this matter and the considered opinion of all of them is that Chief Greene & Patterson should be removed. We will not stop until this is accomplished."

As tension mounted across the Tuscarora reservation it appeared that the main topic of concern was whether one chief could affect the removal of two other chiefs and thereby resolve a dispute which has had a significant place in reservation matters for a number of years. As it stood at the time, there were 500 Tuscarora Indians that were becoming confused as to who they must call chief.

***(Reference Material)***

- "Clan Leaders Seek to Oust 2 Chiefs at Reservation" (by Tom Kelly, Niagara Falls Gazette newspaper, FultonHistory.com, May 23, 1955)
- "Six New Chiefs Installed In Ancient Iroquois Rite" (Niagara Falls Gazette newspaper, FultonHistory.com, May 24, 1955)

**MAD BEAR vs CHIEF ELTON GREEN PT3**

***(Tuscarora Chiefs deposed by Tonawanda Chiefs' Council)***



On November 11, 1957, five chiefs of the Tuscarora Indian Nation were reported officially deposed at a Seneca Nation Chiefs' Council on the Tonawanda Indian Reservation after a five-hour debate. A delegation of 31 Tuscaroras and nine "interested outsiders" attended, according to Mad Bear, who said he was directed by the Tonawanda Seneca Chiefs' Council to report the action to the General Council (*People's Council*) on the Tuscarora Reservation and to the local press.

The chiefs deposed were Elton Greene, Harry Patterson, Alan Printup, Jonathon Printup and Arnold Hewitt. The reason the Tuscarora Nation matter was taken to the Tonawanda Seneca Nation Chiefs' Council, Mad Bear said, was because the Senecas are "elder brothers" to the Tuscaroras, according to the constitution of the Iroquois Confederacy and adoption of the Tuscaroras in 1722. Mad Bear added, "We were to sit with the Senecas in Council with only one speaker to the Grand Council at Onondaga, which is Chief Webster Cusick."

The Tonawanda Chiefs' Council deposed the 5 Tuscarora chiefs because they had been raised in the Bear Clan under an illegal clan name of White & Black Bear. Mad Bear said, "This was illegal, since there is no such thing as a White & Black Bear Clan, only a Bear Clan."

To back up this claim, Mad Bear had in his possession much of the tribe's historical records, some of which goes back to the 1700's. Mad Bear eventually printed up a pamphlet documenting the Tuscarora Clan system & lineage of their 7 *clans* (*Deer, Bear, Wolf, Turtle, Snipe, Beaver and Eel*). This pamphlet may have been available and given to the Seneca Chief's Council in 1957.

The Tonawanda Seneca National Council further warned the Tuscarora Nation that no chief could be raised except through the Seneca Long House at Tonawanda Reservation and that no clans would be recognized in the Bear Clan except the "plain" Bear Clan.

Chief Elton Greene was deposed for failing to heed and obey his clan mother and illegally altering the clans and the customs to suit himself. Chief Greene was also accused of refusing to allow the General People's Council to have a voice in the Tuscarora Nation's affairs. Mad Bear commented, "Chief Green is acting as a dictator and negotiating without the consent of the people or majority of the Chiefs' Council at Tonawanda."

According to the Tonawanda Chiefs' Council's decree, no transactions by these deposed chiefs are legal under the laws of the Iroquois Confederacy. New chiefs are to be installed in the Bear Clan and one in the Deer Clan. The Chiefs' Council meeting also ruled that the Tuscarora Nation does not have any so-called "Sand Turtle Clans". These clans will not be recognized either by the Seneca Council or the Onondagas at any time.

The trouble started in 1952 when Chief Elton Greene refused to let the people have a voice in the Chiefs' Council at Tonawanda and had the meetings held in private homes rather than in public buildings. Mad Bear said, "We tried to protest and tried to hold meetings but Chief Greene summoned State Troopers to keep us from voicing our opinions. When we (*including William Rickard*) revived the old General Council of the people, he would not recognize it. Chief Greene claimed he could veto any action of the General Council and blocked meetings of the People's Council (*General Council*). Now the General Council will be revived."

### **[Aftermath]**

Despite the ruling of the Tonawanda Chiefs' Council, Elton Greene, Harry Patterson, Alan Printup, Jonathon Printup and Arnold Hewitt continued to preside over the affairs of the Tuscarora Nation.

In November 1970, Chief Elton Greene claimed, contrary to Mad Bear's opinion, that a two day Grand Council, held that year in 1970, determined that he was still a legitimate chief. He further claimed that the previous ceremony to dispose him of his chieftom was not legal since his clan mother did not follow proper protocol. Chief Greene was originally appointed chief in 1946 and became president (*head chief*) of the Tuscarora Chiefs' Council a year later.

Many years later, in 1983, Mad Bear made the comment, "Any future attempts to 'raise a chief' into one of these bogus clans will be stopped. I write this account in good faith, with no attempt to hurt anyone's feelings, but instead to try to save our (*Tuscarora*) clan system from disruption by the type of Christian elements who burned our two longhouses to the ground in times past."

### **(Reference Material)**

- "Five Tuscarora Chiefs are reported deposed" (Niagara Falls Gazette newspaper, November 9, 1957)



- "For The Tuscaroras, There's Been Trouble In Paradise" (by Mary Hayden, Niagara Falls Gazette newspaper, FultonHistory.com, January 3, 1971)
- "In Land Seizure Action: Soft Spoken, Firm Sawed, Chief Walks Narrow Path" (AP, Utica Observer Dispatch, April 18, 1958)
- "Who will lead the Tuscarora Nation?" (article by Mike Hudson, NiagaraFallsReporter.com, May 17, 2011)

## **IROQUOIS PAY NO TOLLS**

***(A free right-of-way for Indians)***



On May 5, 1958, the Iroquois faced a challenge between their nation and the State of New York. This challenge had to do with tolls and the Thomas M. Dewey Thruway.

To put this challenge into historical perspective, one should review George Washington's interaction with the 6 Nations during the American Revolution (1765-1783). During the war, he requested that they do not "toll" (*of guns & blankets*) his impoverished troops as they traveled through Iroquois territory. The Haudenosaune agreed on the condition that the U.S. guarantees forever, a free right-of-way for Indians along the main pathway between Albany & Black Rock (*now Buffalo*).

**"If the white man wants to abolish his agreements with us,  
we can abolish our agreements with him."**

**-Louis "2 Clans" Papineau (*Onondaga*)**

Mad Bear, spokesman for the Iroquois Confederacy, warned that New York State Indians might make non-Indians pay toll charges to pass over their property if Indians are forced to pay to use the Thruway or other roads.

Mad Bear knew that this agreement was also a part of state law, so one day when he and 3 others (*Louis Papineau and Clark & William Rickard*) were driving east to visit the Onondaga Reservation, they refused to pay any toll at the Syracuse exit. They wouldn't sign a bill for unpaid tolls, either, despite showing a crisp \$100 bill to N.Y. state officials to prove that they were solvent. The State Attorney General sent out word to the tollbooths that the Indians can pass temporarily, until a legal study could be made on the matter.

For 8 months, the Iroquois traveled without paying tolls. Then the State of New York withdrew their special toll status (*Section 15, Article 2 of the New York State Indian Law*) on grounds that the original treaty makers had not foreseen the construction of a "Thruway". This most likely did not stop Mad Bear from refusing to pay the tolls later on.

***(Reference Material)***

- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)
- "Indians protest Thruway toll, threaten reprisal" (AP, Buffalo Courier Express, May 5, 1958)
- "Indians must pay on Thruway" (Niagara Falls Gazette, May 27, 1958)

## **6 NATIONS INDIANS WILL NOT PAY STATE INCOME TAX**

### ***(No taxation without representation)***

#### **TUSCARORAS OPPOSE STATE TAXES**

On January 9, 1956, the Tuscaroras were on the warpath against a decision of the State Tax Commission that Indians must pay state taxes on income from sources within and without the reservation. Mad Bear, spokesman for Chief Clinton Rickard, said that this decision will bring the Six Nations of the Iroquois together in "righteous indignation".

Mad Bear further said, "White Serpent has the Indian by the throat but we will win the struggle. Taxation without representation is a violation of the U.S. Constitution and treaties between Six Nations and the United States. This decision is the cruelest blow of all on top of other injustices heaped on the Indian by the white man."

On June 20, 1956, the newly revived Tuscarora "Warrior Council", which may be another name for "General Council", had vigorously joined the fight against the levying of income taxes upon Indians in New York State. The council, during their five hour conference, heard from more than 150 delegates. Mad Bear, the elected temporary chairman of the council, declared that the 1794 Canandaigua treaty between the Six Nation Indians and the United States government has been breached by the state's tax levy. He gave a dissertation to the council & delegates on the topic of treaty rights & tax.

**"The treaty states that Indians are to have sovereignty in the running of their government. The United States will protect the Seneca nation and the Six Nation Indians against assimilation or any encroachment whatsoever."**

**-Mad Bear**

## **ST. REGIS MOHAWKS PROTEST AGAINST STATE TAXES**



In August of 1958, Mad Bear led a Mohawk march, at the request of the 6 Nations Confederation (*Confederacy*), against state income taxes. He marched four hundred Akwesasne Mohawks, supporters of the Confederacy, from St. Regis all the way to the Massena State Courthouse in New York. Once in the courtroom, they tore up summonses for their unpaid taxes.

When a state trooper tried to arrest Mad Bear for contempt, an Indian woman shoved the officer out of the courtroom and knocked him down a flight of stairs. Mad Bear was able to safely flee the courtroom and he made it back to the Longhouse, where he and others ceremonially burnt their torn up summonses.

In October, 1958, Franklin County Judge Ellsworth M. Lawrence ruled that the Akwesasne Mohawks from the St. Regis reservation were liable to pay the tax, a ruling that the tribe appealed.

Mad Bear was again sent by the 6 Nations Confederacy, along with Chief Corbett Sundown (*Seneca*), to lead another protest with 250 St. Regis Mohawk (*Akwesasne*) demonstrators on January 26, 1959. These demonstrators supported the Confederacy and opposed the "Elected Council". Mad Bear then lead a small group to the front of the town hall auditorium and they ripped up their subpoenas served to them by the State Tax Department.

Mad Bear told Nickolas DiMarco, attorney for the State Tax Department, the summonses would be used to "light the fires in our longhouses." DiMarco retorted that the Indians would be held in contempt of court.

This Mohawk demonstration was done against the urging of their so-called "Elected Council" in St. Regis, who asked them to abide by the court ruling that made them liable for state taxes. Mad Bear called out the Elected Council by calling them "Traitors". He also warned, "The United States is in for a reckoning in its treatment of Indians."

## **TREATY RIGHTS & TAX**

**"Since when does a treaty-making nation have to pay taxes to a state on land which was illegally taken by the state of N.Y. from said nation?"**

**-Mad Bear**

**"The Six Nations of Indians is not bound by any proclamation, court decision or statute made by any other country or authority existing outside of territory belonging to the Six Nations."**

**-Mad Bear**

**"We are at a loss to understand when and how the state of N.Y. has authority to regulate laws and levy a tax upon our Indian people not part of N.Y. State's body politic, and who still have their own tribal government respecting 'perpetual' treaties with the U.S. Government"**

**-Mad Bear**

Mad Bear by this time was well versed in International Law, Treaty Rights and American & Indian History. He was an avid reader of law books during the winter seasons, as he traveled the world as a Merchant Marine.

Mad Bear was keenly aware that the 13 colonies fought the British over "No taxation without representation!" He also recognized that the federal government wrote the 14<sup>th</sup> Amendment to exclude American Indians from participating in their so-called "democratic" government. The feds wanted to keep them silent.

Mad Bear understood that treaty & tax issues had no business being discussed & decided on by the states. They had no authority! Treaty & tax issues were only to be handled on a nation to nation level. States don't have that right to negotiate or make decisions on treaty matters.

The 14<sup>th</sup> Amendment was intended to give citizenship to the African-American former slaves and not to Indians. Government agencies (*Bureau of Indian Affairs, Department of the Interior*), and the courts (*state, federal & Supreme Court*) consistently held that the 14<sup>th</sup> Amendment did not confer citizenship on Indians. Under the Constitution, and the Supreme Court's interpretation of the Constitution, Indian tribes are classified as "domestic dependent nations", and therefore, American Indians were tribal citizens, not American citizens.

Mad Bear put together a composite collection of anti-tax arguments advanced by Six Nations Indians. They are contained in his self-published "Mad Bear Findings" pamphlet.

## **MAD BEAR ADDRESSES CONGRESS**

On many occasions, Mad Bear had gone to Congress to participate in the hearings process. He consistently reminded Congress that the states have absolutely no authority to have opinions or to make decisions on the, already in place, existing treaties.

Mad Bear had a great sense of humor that he would employ when it was his turn to speak at the hearings. One time, at the start of his address, right before he would rattle off, without hesitation, his dissertation on treaties & international law, he would jest, "Maybe you guys were sick on the day that Treaty Law was covered."

**"Article VI, Section 2 of the Constitution says that all treaties made, under the United States, shall be the supreme law of the land."**

**-Mad Bear**

Many times, Mad Bear would make it clear to Congress that Indian people are the true custodians & caretakers for Mother Earth. He would say, "The Creator wants us here! We are still here and you need to listen to us. We have a message that you need to hear." Mad Bear would also scold & warn Congress members. He would tell them, "By your own behavior you are trying to eradicate & destroy us. But remember this... the Creator has alternative plans!"

## **INDIANS EXEMPT FROM PAYING TAX**

Mad Bear & Seneca Chief, Beeman Logan, eventually won their Supreme Court case in 1966 against the state of New York, in regards to having a tax exemption for being Native, outside the jurisdiction of the state. Beeman Logan cleverly issued Haudenosaunee tax exemption cards using the numbers 663323; sixty six for the year of the court case and 3323 for the court decision docket number.



Michael Bastine first met Mad Bear (*his mentor*) as a result of his family traveling onto the Tuscarora Reservation to secure a tax exemption card from Mad Bear that Beeman Logan was issuing. Mad Bear, later admitted that he instantly knew, the 1<sup>st</sup> time he met Michael, that he would become his apprentice.

Michael's dad's cousin, Simon, lived on the reservation and was friends with Mad Bear. Ironically, the matriarchal lineage on Michael's grandmother's side of the family (*Algonquin*) belongs to the "Bear" clan.

The State of New York had to back off their pursuit of taxing the Indians during Mad Bear's political leadership reign. He was just "way too intelligent" about international law and the structures of treaties. Mad Bear was consistently up in arms and in the state's face with historical facts & datum that would prove his case.

**(Reference Material)**

- "Indians Rip Up Tax Summonses, They'll Refuse to Pay State" (by AP, Binghamton Press newspaper, FultonHistory.com, January 26, 1959)
- "Mad Bear heads revolt against State Income Tax" (Buffalo Courier Express newspaper, FultonHistory.com, January 27, 1959)
- "Tax War Path" (by Jerry Sutter, Buffalo Courier Express newspaper, FultonHistory.com, April 30th, 1957)
- "Against State Income Tax Tear Up Summonses" (The Massena Observer newspaper, FultonHistory.com, January 29, 1959)
- "Tuscarora Indians to Fight Order Demanding Payment of State Taxes" (Niagara Falls Gazette newspaper, FultonHistory.com, January 9, 1956)
- "Tuscarora Warriors Council Joins Fight Against Paying Income Taxes By Indians" (Niagara Falls Gazette, FultonHistory.com, June 20, 1956)
- "14<sup>th</sup> Amendment and American Indians" (article posted by Ojibwa, NativeAmericanRoots.net, August 4<sup>th</sup>, 2010)
- "Indians again refuse to pay state income taxes" (A.P. article for Troy NY Times Newspaper, January 27<sup>th</sup> 1959, FultonHistory.com)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)

- "Phone interview with Michael Bastine" (Mad Bear's apprentice)
- "The 1950's" (posted on WampumChronicles.com)

## **ELECTED COUNCIL vs THE LONGHOUSE**

***(Mohawks under state sanctioned governance)***

**"It is the way we give thanks to our Creator. The Long House religion is our Great Law and includes original Indian ceremony. All of our religion is handed down by tradition without words on paper. It is traditional knowledge as it comes from the elders."**

**"The Indians of the Long House persuasion have no interest in politics. When the white man gets into politics he wants a big position and makes promises to get votes. Here we are all equals!"**

**- Huron Miller (*Onondaga/Longhouse supporter visiting St. Regis*)**

## **PHINNEY REPORT OF 1942**

For a century and a half, per the B.I.A.'s Phinney Report (*assessment*) of 1942, "the State of New York has, by virtue of default on the part of the Federal government, considerably monopolized the administration of tribes in that State. The assumed jurisdiction, largely based on the doctrine of 'States Rights', has never been widely challenged by the Federal government and has considerable sanction in the scores of treaties between New York State and the Indian tribes. Also, New York, as one of the thirteen original colonies, took title to Indian lands, and it was generally regarded that jurisdiction over the Indians was included. New York State has carried on numerous activities of social welfare while the Federal government has remained aloof."

Phinney noted "that the St. Regis Indians were now governed by a system of three chiefs, three sub-chiefs, and a clerk elected by popular vote for a term of three years. This elective system continued to function with practically no political discord or factional strife among the Indians until about 1934."

### **ELECTED COUNCIL VOTED OUT**

Problems arose when 3 elected council members began to take on "Life Chief" roles that in some ways resembled the Longhouse, yet they were still operating as an "Elected Council".

As the 1942 B.I.A. Phinney report had pointed out, there were distinctions between the Life Chief's faction and the Longhouse followers, even though they were both opposed to elections. The line between the two began to blur as time progressed.

On December 12, 1947, the Life chiefs put their support behind the growing traditionalist Longhouse movement.

Monday, May 24th a referendum was held at the Forrester's Hall on the subject, "What kind of government do you want on the reservation?" At a previous council, it was decided to make the selection by ballot. The paper slips gave space to the "Elected Chiefs", the "Seven Nations Chiefs" and the "Six Nations." Eighty-four votes were counted by three men selected in open council at ten o'clock on Monday night. Eighty-three fell to the Six Nations. The Elected Chiefs received one vote.

### **ELECTED COUNCIL BACK IN CHARGE BY FORCE**

The Elected Chiefs conceded to the referendum vote, however, outside authorities refused to recognize the "Six Nations" chiefs as the government of the St. Regis Mohawk Reservation. New York State, in fact, mobilized to re-instate the elective system.

On June 7, 1948, the "tribal attorney," Milton J. Valois, an employee of the State of New York, accompanied by two State Troopers, arrived at the Council House to conduct a new election.

He found the doors to the Council House padlocked and guarded by the clan mothers who refused to permit the elections to be held.

On September 30, 1948, attorney Valois appointed an "elective" government for St. Regis, and on June 13, 1949 conducted an election under State Police guard. The election was held in Hogansburg (N.Y.), on one of the former Mohawk lands earlier ceded or leased by the "trustees," and thus outside the present boundaries of the reservation, in a building donated for the election by the missionary, and under an armed police guard.

## **MOHAWK TAX ISSUES WITH THE STATE OF NEW YORK**

In 1958, taxes issues came to a head between the Mohawks and the State of New York, the Mohawk traditional Confederacy Chiefs, probably with Mad Bear's input, appealed to President Eisenhower and made threats, as a sovereign nation, to take their case to the United Nations. However, their action was weakened by the actions of the (*state sanctioned*) "Elective Chiefs", who replaced the 6 Nations Confederacy Chiefs in 1948. The Elective Chiefs were willing to meet and make possible concessions with the New York State Tax Commission.

In June, 1959, the Akwesasne Elected Council Chief, Alexander Solomon, was re-elected for another 3-year term, in what was considered a referendum on the elected system. Mad Bear Anderson, aligned with local traditionalists, was rumored to be preparing a march on the polling station to destroy the ballot boxes.

Solomon commented, "The Longhouse group seeks to have an independent nation in both the U.S. & Canada with allegiance to no laws other than their own. Such a form of government could not possibly succeed."

Alexander Solomon outlined the policies of the Elective Chiefs by saying, "We want to live in peace and cooperate with the state & federal government. We resent the actions of Mad Bear and the Longhouse group and would like to see legal steps taken to have him removed from the reservation. I would even appeal to the people & officials of New York State to aid us in having him ousted from the reservation so that peace & order could be restored among our people."

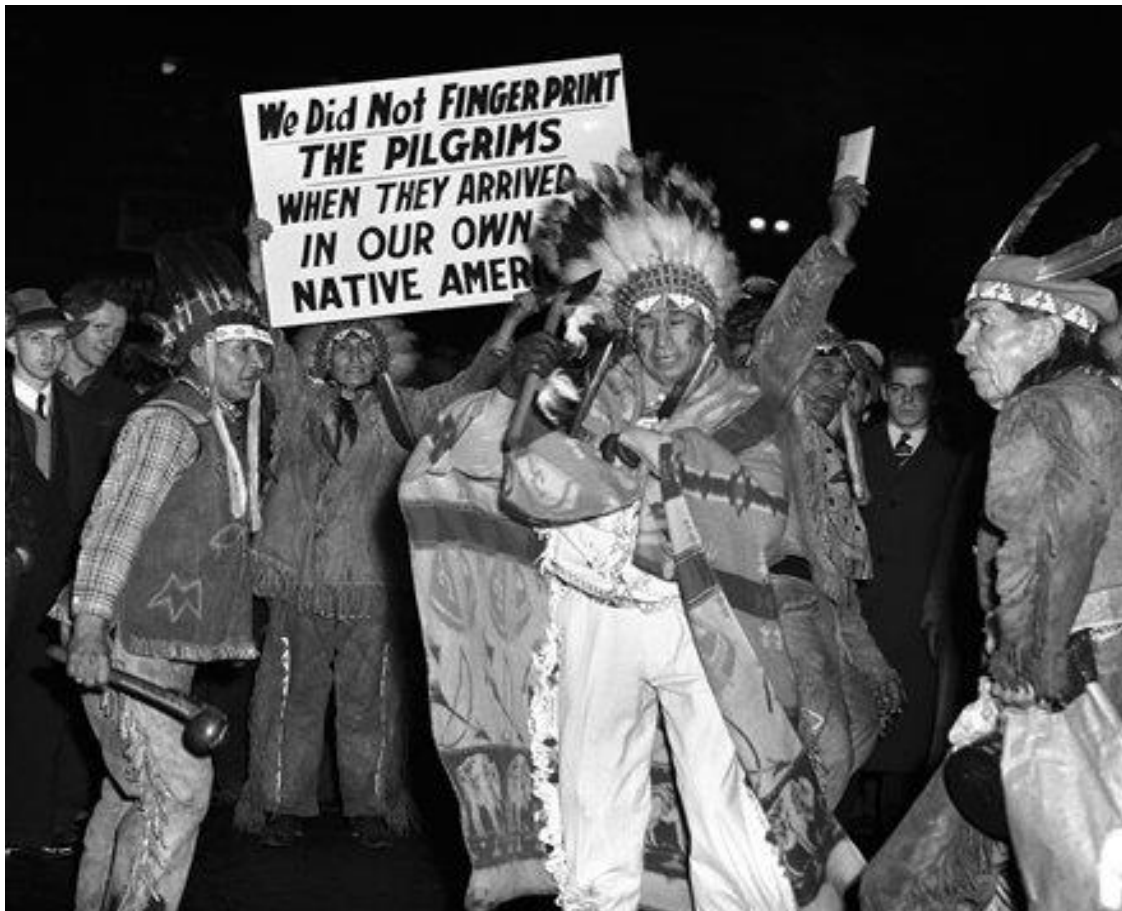
Mad Bear, in reply to this, said "If I were served an eviction notice, I would tear it up."

***(Reference Material)***

- "Too Many Chiefs" ([WampumChronicles.com](http://WampumChronicles.com))

**INDIAN SOVEREIGNTY**

***(Rescinding the Doctrine of Discovery)***



**"No movement can sustain itself, no people can continue, no government can function, and no religion can become a reality except it be bound to a land area of its own."**

**"Without land and a homeland no movement can survive."**

**-Vine Deloria, Jr. (*Standing Rock Sioux*)**

Chief Deskaheh, Chief Rickard & Mad Bear championed Indian sovereignty & self-governance. They understood that their treaties with the U.S. & Canada were between sovereign nations. The study of "sovereignty" in our present age of Internet accessibility can quickly get convoluted and buried in occult (*hidden*) history & interpretation, like the out-of-print (*must-read*) teachings (*Camel's Eye Treaty*) of Meredith M. Quinn (*Dakotah Sioux*). The readily available "Law of Nations" book, written by Emerich de Vattel is a very good place to start.

We do not know the full depth of Mad Bear's knowledge on sovereignty, but certainly he knew some of the basic core principles. Mad Bear stood as a bulwark against the "Doctrine of Discovery".

Robert J. Miller (*Eastern Shawnee*) is a professor at Arizona State University and Chief Justice of the Grande Ronde Tribe. He recently gave a talk, which can be seen via YouTube, on the Doctrine of Discovery and its relation to the sovereignty of Indian people.

The American Supreme Court case, *Johnson v. McIntosh*, 21 U.S. 543 (1823), is the starting point when Robert teaches Federal Indian Law. This court case has been cited, internationally, more than 60 times by courts in Canada, 45 times in the courts of Australia, 20 times by the courts of New Zealand and 3 times in the highest court of England. The elements behind the Doctrine of Discovery were also incorporated into laws elsewhere, like in Brazil & Chile.

*Johnson v. McIntosh* established that this country of America was founded on "discovery & conquest". In truth, the Doctrine of Discovery did not start with this court case in 1823. This doctrine has actually been a part of European law on the American continent since the start of colonization.

In fact, the Doctrine of Discovery is one of the earliest forms of International Law in the world, going all the way back to the days of the Roman Empire.

The Doctrine of Discovery is written (*often obscured in legalese*) into the U.S. Constitution, the laws of the original 13 Colonies and into the constitutions of states. This doctrine immediately limits Indian land rights, real property, which is land. It also diminishes the sovereign & commercial powers of Indian nations.

Euro-American people, via the Doctrine of Discovery, claimed power, sovereignty, jurisdiction & domination over the indigenous peoples of Turtle Island. The Supreme Court case of 1823 even had the audacity to say that this legal principle of discovery was “enforced by the power of the sword.”

Johnson v. McIntosh addressed the purchase of Indian land (*now the land of Illinois & Indiana*) by British citizens in 1773 and 1775. This fifty year old case derived from British colonial rule and represented an “International Law” case.



The vast majority of the 375 treaties that Indians tribes signed with the U.S., which were ultimately ratified by the Senate had “preemption” provisions that gave the United States legal claims of property rights over Indian lands. This prevented Tribal Nations from being allowed to sell their lands to anyone other than the U.S. In real estate, this is called an “exclusive option”.



“Preemption” is federal law today! “Trust Lands” means that the U.S. is the legal owner of Indian lands. The U.S. is the trustee. The Indian Tribes are the beneficiaries. So the U.S. is claiming the “right of preemption”. 56 million acres of Indian tribal land is in the hands of a U.S. trust. 11 million acres of individual Indian land is also held in U.S. trust.

Keep in mind that the language of preemption, which is the Doctrine of Discovery, is International Law that U.S. government officials have always understood. Most Indian People during the time of colonization did not understand the legalese which cleverly hidden the Doctrine of Discovery within the wording of treaty documents. They never gave consent to this foreign principle, for they had no knowledge of it.

“Indian title” refers to ownerships rights. It has been referred to by the U.S. Supreme Court, probably twice, but in the state courts it has been referenced hundreds of times. Indian Tribes were given the “right of use & occupancy”. They could live on their land and use it, but not sell it, since they did not have claim over their own lands.

Robert J. Miller also talked about the 3 principles of Federal Indian Law.

Principle 1: Congress has plenary power, nearly absolute, over tribal governments & Indian people. The U.S. gave itself trust responsibility over Indian nations, their beneficiaries.

Principle 2: The U.S. is supposed to look after the best interests of the tribes. This, of course, is a sick joke, considering Native American history.

Principle 3: Indian people are “diminished sovereigns”. This means that their natural rights to operate as sovereign citizens in a supposedly free country are limited. As a result of this status, Tribal Nations are prevented from doing commerce or making treaties with foreign nations, outside of the United States government.

Robert’s third principle of Federal Indian Law clearly delineates that Indian Nations are not supposed to have an international presence. By Chief Deskaheh & Mad Bear taking Haudenosaunee issues to the world stage, their actions directly & boldly defied the Doctrine of Discovery. This posed a great threat to the forces opposed to inter-tribal unity consciousness.



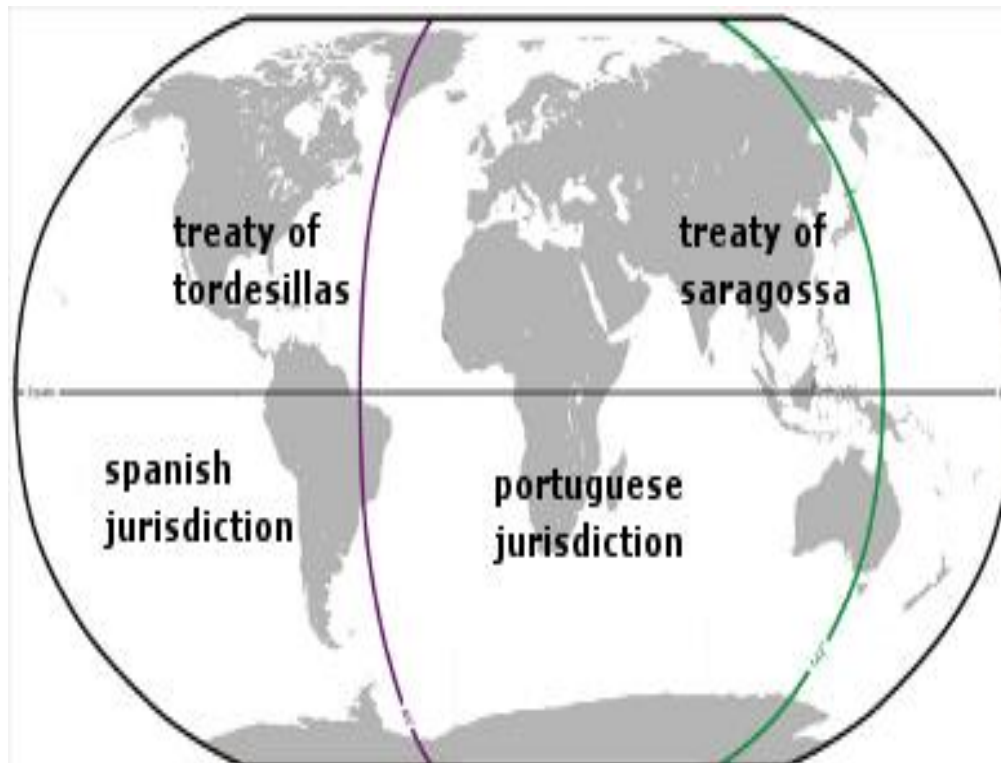
**"In this sign, you will conquer!" ✠**

**- Constantine the Great (1<sup>st</sup> Christian Emperor of Rome)**

Robert J. Miller's lecture concluded with his discussion regarding "Christianity", "Civilization" & "Conquest". These 3 concepts were all used to justify the Doctrine of Discovery. All three were mentioned in the Johnson v. McIntosh court case.

The Doctrine of Discovery, justified by the Pope Nicholas V's Papal Bulls (*Romanus Pontifex*) of the 15<sup>th</sup> Century, considered Indian people anti-Christian, worshipers of false gods, savage & uncivilized. The act of having their native land claimed by Europeans was also akin to Indian people having lost a war with Europe, which entitled the spoils of conquest to be given to the victor.

America's "manifest destiny", empowered by the Doctrine of Discovery, gave the U.S. government the cover of having higher god-given authority over the "lowly" indigenous population of Turtle Island. This justification continues today, like when the U.S. invaded Iraq, a nation of foreign native people. The Doctrine of Discovery also gave the elite powers in Europe the divine authority to divide the world up amongst the treaties they made among themselves. It's time to rescind the Doctrine of Discovery!



Back in the mid 40's, when Mad Bear applied for a G.I. bill loan to build a house on the Tuscarora Reservation he ran into a classic "Catch-22". The U.S. government as "trustee" would have a parental responsibility to provide benefits to their Indian "beneficiary", Mad Bear. However, in the Mad Bears case, the U.S. government chose to honor its treaty and deal with him as if he's a citizen of a legitimate foreign Indian nation. This allowed the U.S. government to deny Mad Bear's G.I. bill loan. A classic example of how sometimes the U.S. government, in a calculated schizophrenic manner, will play both sides of the fence on treaties issues with the American Indians to achieve their socio-economical hegemony.

***(Reference Material)***

- "Doctrine of Christian discovery and its impact" (lecture by Steven Newcomb & Robert Miller, YouTube posting, July 28<sup>th</sup>, 2015)
- "Custer Died for your Sins" (written by Vine Deloria, Jr., University of Oklahoma Press/Publisher, 1969)
- "The Law of Nations" (by Emer De Vattel, Liberty Fund, June 9, 2008)

## **TUSCARORA VS POWER AUTHORITY OF NEW YORK**

***(Land cannot be sold and it is priceless)***



**"Stories of the Tuscaroras' fight to stop S.P.A. surveying teams from entering the Reservation had been publicized, complete with pictures, throughout Europe. Moscow Radio had even seized the opportunity to accuse the U.S. of breaking treaties."**

**-Mad Bear**

## **S.P.A. TARGETS TUSCARORA LAND**

A major event in modern Tuscarora history began in January, 1958, when the Power Authority of New York state aka State Power Authority (S.P.A.), headed by Chairman Robert Moses, received a license from the Federal Power Commission to work on a hydroelectric project that would receive its power from Niagara Falls.

Upon obtaining a license, Robert Moses immediately commenced construction on the site. It was decided a year prior, in the interest of the project, to condemn, under the right of eminent domain, about 1/5 of Tuscarora land (1,383 acres). This land was to be flooded and used as a storage reservoir when the waters run low. No revenue generating property taxes were involved on this Indian land so the planners thought it would be easy for them to take it. They even initiated efforts towards this direction without obtaining the Tuscarora's approval.

This attack on Tuscarora sovereignty in the late 50's was occurring at the same time that "termination" was set to take place and the U.S. was attempting to eradicate its treaty obligations to all the Iroquois nations. Around this time period, the Seneca Nation protested the construction of the Kinzua Dam that eventually flooded out a significant part of their native territory in Southwestern New York & Northwestern Pennsylvania. The Mohawk Nation also faced a similar situation with the enhancement of the Saint Lawrence Seaway.

The Seneca's attempted, but with no success, to appeal to the courts & President John F. Kennedy to halt the dam project. The Mohawks made a failed attempt to appeal to the courts and petitioned the United Nations for help with their cause. These Iroquois Nations land disputes, though ultimately unsuccessful, assisted in raising general public consciousness regarding Native Rights.

Folk singers in the early to mid-60's even began to write songs about the Indians, like "As Long as the Grass Shall Grow", which was sung by Bob Dylan, Johnny Cash & Peter La Farge.



In March of 1957, Chief Clinton Rickard found out about Robert Moses' plans and held council with the other Tuscarora Chiefs, like Elton Greene (*Head Chief*) & Harry Patterson. Chief Rickard sent out public notice that they were not prepared to "sell, lease or negotiate for any land transactions of any kind." The Tuscaroras waited to hear a response back. On November 8<sup>th</sup>, they were informed that the following day, in Washington D.C., there was going to be a hearing held in front of the Federal Power Commission.

Two Tuscarora Chiefs and Clinton's son, William, despite attempts to silence them, were able to speak at the Federal Power Commission hearing. They explained to the commission Deganawida's teachings, "The land did not belong to us, we were only the custodians of it, and that we were to preserve it for the coming generations. As such, the land cannot be sold and is priceless, there can be no value placed upon it."

William Rickard, at this time, was emerging as a tribal leader and he was beginning to lean towards the teachings of the Longhouse Traditional Chiefs, whereas, his father, Clinton, like most of the other Tuscarora Chiefs, was a devout Christian.

## **SURVEYORS "STAY OUT"**



**"Resistance to tyranny is obedience to God."**

**- Mad Bear**

In March of 1958, the Tuscaroras were informed that surveyors were going to soon come onto their reservation. The Indians put up notices at every entrance warning the surveyors to stay out. Robert Moses, however, bypassed the Federal Power Commission's formal procedure and had a bill put through New York state legislature that gave the Power Authority of New York the right to appropriate, without first condemning, any lands that were needed for the project.



The Tuscaroras viewed this audacious action by Robert Moses as a violation of their treaty with the U.S. government and knew it would take an act of Congress for Robert Moses to legally proceed. The Tuscarora Reservation land was purchased by the federal government and given to them by the Holland Land Company in 1804. It wasn't land that was a part of the original treaty. Thus, Robert Moses claimed that the Tuscaroras did not live on "tribal" land.

On April 16<sup>th</sup>, surveyors arrived, along with 60 Deputies & State Troopers carrying tear gas, submachine guns & revolvers. They were met by Tuscarora placards & signs saying, "Warning! No Trespassing! Indian Reserve!", "Must you take everything the Indians own?", "United States help us, we helped you in 1776, 1812, 1918 & 1941.", etc. About 150 Tuscaroras, along with Chief Elton Greene, stood in the way of the S.P.A. surveyors' trucks. Mad Bear, leader of the "Young Braves" radical faction aka the "passive resistance" movement, William Rickard and a few others stood up front.



Wallace 'Mad Bear' Anderson races into action  
... at word of surveyors' arrival





The Tuscarora crowd of protesters, by this time, was aware of what happened to some of the homes at the Mohawk Caughnawaga Reservation, which were bulldozed to make way for the St. Lawrence Seaway. The Tuscaroras were ready to peacefully defend their homes & property. The women, however, somewhat less well-disciplined than the men, took the lead and began to lie down in front of the trucks, while others began to kick and scratch the approaching police officers. Even the children got into the act, attempting to tackle the foreign invaders on their native land.

In this brief scuffle some of the well-drilling equipment was damaged and some of the grass was sent on fire. Mad Bear, William and a few others were arrested. Their cases were eventually dismissed.



### **IROQUOIS CONFEDERACY SUPPORT**

Iroquois Confederacy chiefs, including Corbet Sundown (*Seneca*), and the Tadodaho, George A. Thomas, joined the Tuscarora at their people's General Council meeting on April 19, 1958. The Tadodaho said that now it was time for the Tuscaroras to have the pledged support of the other 5 nations in the Confederacy. He also stated that it is now time for unity & cooperation between the 6 Nations.

## PASSIVE RESISTANCE CONTINUES



On April 19<sup>th</sup>, the Tuscaroras obtained a court order restricting the Power Authority from surveying & clearing the land; however, further “passive resistance” continued on the Tuscarora Reservation as the surveyors made other attempts to survey the land, despite the court order.



**THEY DON'T SEE EYE TO EYE**—Chief Elton Greene looks down the barrel end as Surveyor Philip Brooks tries to look through his transit on the Tuscarora Reservation yesterday. Bands of Indians again blocked surveying attempts in their dispute with the Power Authority.



Resistance leader Wallace (Mad Bear) Anderson relaxes.

During this new round of resistance, surveyor truck tires were slashed. Guns were fired over surveyors' heads. Children threw firecrackers at them. An 83-year-old grandmother even shoved a marshal into a creek. Mad Bear was in the vicinity at one of these skirmishes, a violation of a restraining order he and others were served on May 7<sup>th</sup>, and he was arrested again, later to be released again.

The authorities began tapping into the Tuscaroras phone lines to spy. The Tuscarora people began to talk in their native language so the authorities couldn't listen into their phone conversations. The authorities even attempted to put out false newspaper stories that said the Tuscaroras had given up, but nobody believed the propaganda.

The S.P.A. received a court order on May 6<sup>th</sup>, allowing them to survey land on the Tuscarora Reservation, as long as they didn't bring in their bulldozers. Mad Bear temporarily "buried his hatchet" and called off his passive resistance followers, while the Tuscarora Chiefs & lawyers worked on countering the S.P.A. court order with their own that blocked S.P.A. from entering their reservation.

On May 12<sup>th</sup>, Mad Bear was hired, for a short period of time, as a laborer for Merritt-Chapman & Scott, the largest contractor on the S.P.A. project. He worked outside of the Tuscarora Reservation. The New York Times newspaper ridiculed him in no time. They labeled Mad Bear's action as hypocrisy; however, Mad Bear insisted that he "buried the hatchet, but it's not buried so deep it can't be dug up again."

### **MAD BEAR ATTACKED BY COUSIN**

On July 3, 1958, Mad Bear was attacked at the Tuscarora Gymnasium by his mentally ill cousin who disagreed with Mad Bear's political tactics. The argument was said to be concerned over the factional differences on the reservation in regards to opposing S.P.A. encroachments on Tuscarora land.

Mad Bear suffered a single knife wound down the left side of his face to his mouth which required 22 stitches.

### **BAN ON CLEARING LAND IS EXTENDED**

July 10<sup>th</sup>, Mad Bear was active once again. He attended a U.S. Court of Appeals hearing. The Tuscaroras won an extension on their S.P.A. restraining order, which bars them from clearing forest and bulldozing. The S.P.A. was granted permission to survey.





Wallace (Mad Bear) Anderson in New Haven

... with Julius Sachman of the attorney general's office



## **S.P.A. DIGGING BEGINS**

On November 1, 1958 the Federal District Court gave the S.P.A. permission to begin digging on Tuscarora land. Mad Bear and his passive resistance followers laid low. They were awaiting upcoming court action to advance their cause. This didn't stop Mad Bear from grabbing his shotgun and ordering the marshal and some S.P.A. officials away from his property or, later on, turning away bulldozers from clearing land.

Mad Bear was not happy that the S.P.A. was using non-Indian contractors on the Tuscarora Reservation. He demanded, on November 10<sup>th</sup>, "Give more jobs to Indians or get out of the woods." He also threatened, "We will use firearms if we have to." "We feel this thing has gone far enough. We feel that there is no justice for Indians in the courts and the courts are ignoring the constitution."

## **TELEGRAM TO PRESIDENT EISENHOWER**







On November 11, 1958, the Niagara Falls Gazette reported that Mad Bear and his followers, the day prior, used the threat of firearms to halt the work of surveyors for 3 hours. Mad Bear's actions were not sanctioned by the Tuscarora Council of Chiefs.

Mad Bear on the 11<sup>th</sup>, decided to delay further protest action until he receives a reply from a telegram, his friend & I.D.L. supporter, General Holdridge, sent to President Eisenhower on November 8, 1958. He urged the president to eject the S.P.A. from the Tuscarora Reservation.

### **FEDERAL COURT OF APPEALS STOPS S.P.A. OPERATION**

The Federal Court of Appeals, on November 14<sup>th</sup>, 1958, stepped in and put a temporary stop to the Power Authority's hydroelectric operation. This Federal Court of Appeals said that the project could continue if the Federal Power Commission determines that the operation would "not interfere with the purposes of the reservation."

## TUSCARORAS TURN DOWN FINAL OFFER



At the end of January, 1959, Robert Moses made a final offer of 3 million dollars to the 175 Tuscarora people involved in the land dispute. On February 1<sup>st</sup> the Tuscaroras turned his offer down.

According to Ray Herman of the Buffalo Courier-Express, sources close to the recent S.P.A. land battle with the Tuscaroras believed that Mad Bear, more than anyone else, was responsible for the tribe's decision in turning down the S.P.A.'s 3 million dollar offer for 1,300 acres of Tuscarora land.

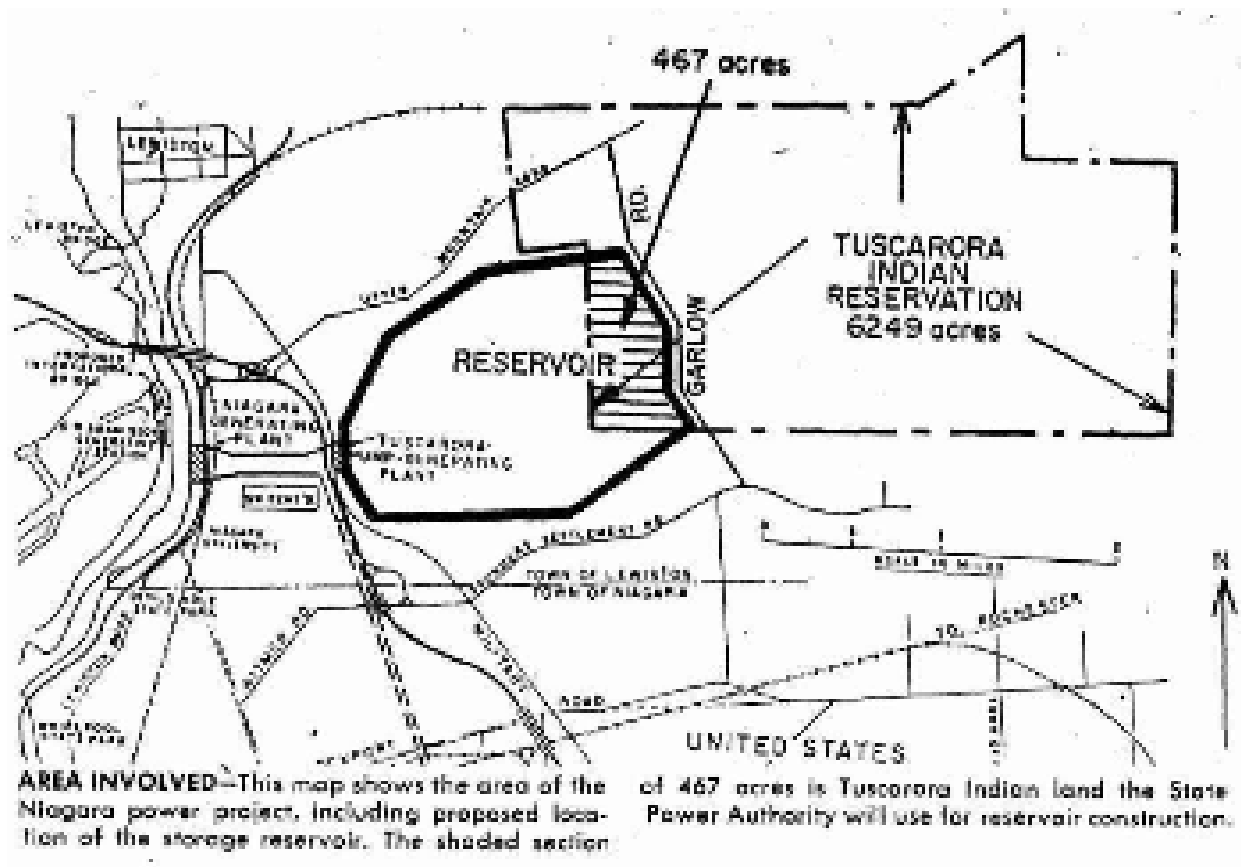
## FEDERAL POWER COMMISSION

On February 2<sup>nd</sup>, 1959, the Federal Power Commission ruled in favor of the Tuscaroras. The Power Authority of New York then sent an appeal to the Supreme Court.

## SUPREME COURT HEARS THE S.P.A. APPEAL



The State Power Authority's appeal reached the U.S. Supreme Court on March 7<sup>th</sup>, 1960. *Federal Power Commission v. Tuscarora Indian Nation* (362 U.S. 99) determined that the Federal Power Commission was authorized to take lands owned by the Tuscarora Nation by eminent domain under the Federal Power Act for a hydroelectric power project, upon payment of just compensation.



The U.S. Supreme Court made the decision that the Tuscarora land was not a federally protected reservation because the title of the land belonged to the tribe and not the government. Again, "another" classic example of how sometimes the U.S. government, in a calculated schizophrenic manner, will play both sides of the fence on treaties issues with the American Indians to achieve their socio-economical hegemony.

## ACCEPTING THE SETTLEMENT?

**"Why should we accept something that we were fighting against all along?  
Whatever they give us, it doesn't make a bit of difference to me."**

**-Mad Bear**

At Tuscarora, the Chiefs' Council and the people's General Council voted to accept the settlement. The chiefs unanimously accepted the terms of the settlement. At the General Council, 5 people opposed, including Mad Bear.

The Tuscaroras ended up losing 558 acres of their land for \$863,000, less than what was originally planned, 1.4 million for 1,383 acres. However, in contrast, Niagara University was paid 5 million by the S.P.A. for 200 acres.

On April 20th, 1960, Mad Bear threatened to launch another protest demonstration to block S.P.A. construction. "The Tuscaroras have been duped into accepting money for Indian land. We need to stop this land stealing if it takes every Indian on the reservation. It is up to the people, however, if any action is to be taken."

### **GENERAL COUNCIL CENSURES CHIEF ELTON GREENE**

Mad Bear led a vote on May 5, 1960, in the General Council to censure, stricken from the tribal rolls, the head chief (*president*) of the Chief's Council, Elton Greene & chief of the Turtle Clan, Mrs. Tracey Johnson, because they were willing to sell reservation land to the S.P.A. The matter was referred to the Chiefs' Council for a vote. They did not censure Chief Elton Greene.

The Johnsons signed an agreement with the S.P.A. to buy their property on Mt. Hope road. The Johnson home is outside the 550 acres that the S.P.A. had in their possession.

### **LOOKING BACK**

Ted Williams (*Tuscarora*) wrote down the stories about the protests against the S.P.A. in his book, "The Reservation". He recalled seeing protesters who would let the air out of S.P.A. workers' tires, lie down in front of bulldozers, and mislabel trees that were to be cut down. He believed, "If it wasn't for the (*Tuscarora*) harassments, much more of the reservation would have been destroyed." Ted described his friend Mad Bear as being "one of the fiercest of fighters of Indian rights on the Tuscarora Indian Reservation or maybe of any reservation."

It should be known that the Tuscarora protests against Robert Moses and his State Power Authority, like many other Indian protest activities on Turtle Island, were not always a unified movement. Williams Rickard hinted of internal dissension between the Tuscarora people and their own leaders and there was much distrust between the Tuscarora people and their leadership as bribes were given and taken, rumors abounded, and people disagreed on tactical methods for resistance.



Some say that Chiefs Harry Patterson & Elton Greene were not all that innocent in their actions. Some of this dissension may have been manifested through Mad Bear because he served as a mediator between the people and the chiefs and because he "had backbone and wasn't afraid to call the chiefs out on their actions", as his brother Duane Anderson recounted.

Mad Bear told Michael Bastine that when he, as a "young warrior", had opportunities to address the Tuscarora Chiefs' Council, during the confrontation with S.P.A., he would call out & challenge some of the chiefs for their dysfunctional behavior. Mad Bear would expose some of the chiefs for their corruption and accuse others of dragging their feet.

Mad Bear was feisty, quite direct and did not hold back when he addressed some of the Tuscarora chiefs in council at the Tuscarora reservation. He would say, "If there was a working brain among you, it would be a lonely one." "You are so slow to act, I swear, all of you would have a hard time just falling over."



During the land dispute Mad Bear led the "radical" faction of the Tuscaroras that wanted to confront the S.P.A. head on. He was also the figurehead for the revival of traditional Longhouse values. Mad Bear, as spokesman for the radical faction also gave a series of talks in the Niagara Falls area to raise support for the Tuscaroras in their battle with the S.P.A.



Chief Elton Greene was a moderate who preferred to fight the land dispute in the courts. Chief Elton Green, like many of the Tuscarora leadership was a Christian (*Baptist*). He told the Niagara Falls NY Gazette, "Of the 6 Nations, only the Tuscaroras, who were Christianized early in the 19<sup>th</sup> Century, have abandoned nature worship." Despite having an overall Christian orientation, the Tuscarora leadership follows a matriarchal method for choosing chiefs by a vote of the Clan Mothers, the oldest women in each clan.

Though Mad Bear was not a chief on the Tuscarora reservation, it is understood that he was still a leader within the community that held a certain amount of influence over people and the council, as a mediator. He was in a unique position on the reservation because Mad Bear was not himself a chief, and this made his position more impressive, and perhaps his policies & movements had more freedom, since he was not involved in the traditional web of the relationships & rankings of the Iroquois League.

Mad Bear & the Haudenosaunee activism movement of the 1950's inspired Indian activism and played a significant role in the larger Red Power movement as a whole throughout the 60's & 70's. Even though the massive hydroelectric projects were imposed on the Allegany Seneca, Tuscarora and the Mohawk's Akwesasne & Caughnawaga reservations, the Iroquois traditionalists as a whole stood together in spirited resistance, despite ultimately losing the battle against these construction projects.

Renowned scholar, Vine Deloria, Jr. (*Oglala Sioux*), commented on the remarkable actions the Tuscarora people took against the S.P.A. "It was the Tuscarora people of the Iroquois Confederacy who began the type of protests which have now become so common. People never forgot that the Tuscaroras had stood up for Indian treaty rights and the international status of the tribes at a time when few men were willing to stand for any principles at all. Haudenosaunee activism brought fuel to the fire, further igniting and arising pan-tribal consciousness & movement."

#### **(Reference Material)**

- "Tuscarora: A History" (by Anthony F.C. Wallace, State University of New York Press/Publisher, January 2<sup>nd</sup>, 2013)
- "Federal Power Commission v. Tuscarora Tribal Nation" (Wikipedia)

- "Apologies to the Iroquois... Iroquois & Their Neighbors" (written by Edmund Wilson, Syracuse University Press/Publisher, March 1, 1992, originally a series of articles written in 1959 for the New Yorker Magazine)
- "Chapter 11- Wallace "Mad Bear" Anderson: Media-Hound, Rabble-Rouser, or Renowned Indigenous Activist?" (written by Laticia McNaughton, re-posted on BgConv.com, a Transnational/American Studies thesis)
- "Encyclopedia of Minorities in American Politics: Hispanic Americans & Native Americans - Volume 2" (written by Jeffery D. Schultz, Greenwood/Publisher, January 13, 2000)
- "Ban on Clearing Land is Extended" (Buffalo Courier Express newspaper, FultonHistory.com, July 11, 1958)
- "Mad Bear Goes To Defense Of Accused Indian" (by Ray Herman, Buffalo Courier Express newspaper, FultonHistory.com, May 31, 1959)
- "SPA Resumes Work on Indian Land After Firearms Threat" (Niagara Falls Gazette newspaper, FultonHistory.com, November 10, 1958)
- "U.S. Writs Served On Six Tuscaroras" (article by George Gates, Niagara Falls Gazette newspaper, FultonHistory.com, Wednesday, May 7, 1958)
- "Remain Unbending" (Niagara Falls NY Gazette, 1958, FultonHistory.com)
- "Indians, Whites Skirmish Near Niagara; 3 Arrested" (by AP, The Saratogian newspaper, FultonHistory.com, April 17, 1958)
- "Reds Exploit Land Dispute, Indian Says" (Buffalo Courier Express newspaper, FultonHistory.com, April 30, 1958)
- "Mad Bear Hints Resistance to SPA" (Niagara Falls Gazette, FultonHistory.com, November 11, 1958)
- "Knifer Cuts Up Mad Bear" (Buffalo Courier Express newspaper, FultonHistory.com, July 3, 1958)
- "Mad Bear Buries Hatchet With SPA" (Buffalo Courier Express newspaper, FultonHistory.com, May 13, 1958)
- "Cousin held in stabbing of Mad Bear" (Niagara Falls Gazette newspaper, FultonHistory.com, July 4, 1958)
- "Mad Bear Threatens To Resist SPA Crews" (Niagara Falls Gazette newspaper, FultonHistory.com, April 20, 1960)

- "Tribe Censures Chief, Spouse On Sale Of Land" (Lockport Union-Sun and Journal newspaper, FultonHistory.com, May 3, 1960)
- "Judge clears 2 Tuscaroras" (Oswego Palladium Newspaper, June 5, 1958, FultonHistory.com)
- "Construction Starts On Tuscaroras Land" (Lockport Union-Sun and Journal newspaper, FultonHistory.org, Saturday, November 1, 1958)
- "Iroquois Confederacy Pledges Support in Battle With SPA" (By Cliff Spikier, Niagara Falls Gazette newspaper, FultonHistory.com, April 19, 1958)
- "Proud Indians Spurn Big Offer To Keep Land" (article by Ray Herman, Buffalo Courier Express newspaper, FultonHistory.com, February 1, 1959)
- "Violence Flares at Reservation" (Lockport Union-Sun and Journal newspaper, FultonHistory.com, April 17, 1958)
- "For The Tuscaroras, There's Been Trouble In Paradise" (by Mary Hayden, Niagara Falls Gazette newspaper, FultonHistory.com, January 3, 1971)
- "Intertribal Traditionalism and the Religious Root of Red Power" (an article written by James Treat for Lee Irwin's book "Native American Spirituality: A Critical Reader", University of Nebraska Press/Publisher, November 1<sup>st</sup> 2000)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

## **KINZUA DAM SENECA PROTESTS**

### ***(Outvoted via Referendum)***

The 1960 construction of the Kinzua Dam on the Allegheny River forced the relocation of approximately 600 Seneca from 10,000 acres of their land which they had occupied under the 1794 Treaty of Canandaigua, also known as the Pickering or Calico Treaty. The displaced Senecas were relocated to Salamanca, New York. The Seneca did not want to relocate and appealed to the courts and President John F. Kennedy to halt construction. The Seneca lost their court case.

Starting as early as the 1920's the idea of building the dam was heavily protested by the Seneca. In 1956, the U.S. Army of Corps of Engineers was given approval to construct the dam. The Senecas lost their case before the U.S. Court of Appeals and Congress appropriated the funds for the dam project, thereby unilaterally breaking the Pickering Treaty.

Towards the end of the 1950's, there were some Seneca hardliners that opposed the Kinzua Dam construction and were planning to chain themselves to trees and their houses in protest. Mad Bear addressed them and basically said, "What is that going to accomplish? They (*State & U.S. government*) are not going to feel bad about flooding this territory with you at the bottom of the reservoir. Chaining yourselves down in protest is not going to change anything. I think you all have better things you could do in this life."

There were political situations happening with the Seneca people at this time that restricted Mad Bear from helping them to the degree that he was able to assist his own Tuscarora people who had opposed the State Power Authority of New York (*S.P.A.*).

There are two federally recognized Seneca tribes in New York. The Seneca Nation of New York, also known as the "Seneca Nation of Indians" (*Salamanca*), is a federally recognized tribe of Seneca people in New York. This tribe has two alternating capitals; Cattaraugus Reservation (*in Irving, NY*) & Allegany Indian Reservation (*near Salamanca, NY*).

The other federally recognized Seneca tribe is the much smaller "Tonawanda Band of Seneca Indians", which broke off from the Seneca Nation in 1857. They issued a "Declaration of Independence" to the state of New York in 1939. The Tonawanda Senecas are primarily "traditionalists", whereas the Salamanca Senecas are primarily "Christian".

The "Seneca Nation of Indians" in 1848 signed a charter with the state of New York and they as a Nation voluntarily abandoned their traditional ways and they accepted the "elective system". The problem then, is that the elective system could outnumber and vote out the tradition people in their wishes & desires for their Nation. When a public referendum was held regarding the construction of the Kinzua Dam, the Senecas lost out to the sentiments of the electorate. The Senecas were outnumbered and the referendum in support of the construction passed.

If the Senecas would have not signed a charter with the state of New York, they would have had more sovereign power to say, "No. This is our traditional land. You are not going to put a dam here." Mad Bear knowing this, could only assist the Senecas to a limited degree in their protest and unfortunately the Kinzua Dam was constructed.

***(Reference Material)***

- "The Kinzua Dam Controversy: 1936-1958" (article by Paul C. Rosier, Pennsylvania Magazine of History & Biography, October 1995)
- "Encyclopedia of Minorities in American Politics: Volume 2, Hispanic Americans & Native Americans" (by Jeffery D. Schultz, Greenwood/Publisher, January 13, 2000)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)
- "Seneca Nation of New York" (Wikipedia)
- "Pan-Indianism" (Wikipedia)

**ST. LAWRENCE SEAWAY**

***(Another blow to Iroquois Sovereignty)***

During the late 1950's, the St. Regis (*Akwesasne*) Mohawks in New York state and the Caughnawaga Mohawks of Quebec vigorously opposed the expropriation of Iroquois land for the St. Lawrence Seaway. The Mohawks filed lawsuits and attempted to bring the issue to the United Nation's world court to address treaty violations.

Some of the Mohawks refused to move until they were forced out by construction crews. Other Akwesasne Mohawks threatened to blockade the Cornwall-Massena International Bridge. While that was happening, another group of Mohawks claimed an area in upstate New York as their Iroquois homeland. This group remained there until evicted by court order.

Here again, just like the Seneca's Salamanca elective system of governance, the Mohawk's St. Regis & Caughnawaga Elected Council systems weakened the power of Confederacy Chiefs to take an effective stand for national Iroquois sovereignty.

Despite Iroquois losses during the late 50's, St. Lawrence Seaway, Kinzua & Tuscarora Dam protests collectively strengthened Iroquois solidarity and fueled the upcoming Red Power movement of the late 60's.

***(Reference Material)***

- "Encyclopedia of Minorities in American Politics: Volume 2, Hispanic Americans & Native Americans" (by Jeffery D. Schultz, Greenwood/Publisher, January 13, 2000)

**OLD COUNCIL HALL OCCUPATION**

***(6 NATIONS REVOLT)***





A major event in modern Iroquois history took place on March 4, 1959, at 10:30 AM, on the 6 Nations of Grand River Reservation in Canada. A revolt occurred, aka "Iroquois Revolution", which put the traditional hereditary Confederacy Chiefs back in power, as they were for 1000 years prior to 1924. With the help of "warrior" supporters and Mad Bear's leadership, the Confederacy Chiefs forcibly took control of the Old Council House, built in 1863. The Royal Canadian Mounted Police (*R.C.M.P.*) helplessly stood down while the demonstrators ran the Elected Council (*Council of Twelve*) out of the building.

Prior to the revolt, Mad Bear gave fair warning to the Canadian commissioner for Indian Affairs, Ellen Fairclough, of the planned ousting of Elected Council members. Ellen reportedly laughed and belittled their plot to restore their old Iroquois Confederacy headquarters.




# Rebelling Indians Set Up 'Country'

## *Proclaim Their Own Regime*

BRANTFORD, Ont., March 5 (AP) — The 30,000-acre, Six Nation Indian reserve near here was declared an independent country by its hereditary chiefs today. They took possession from the elected Council in a bloodless revolution.

Tonight, Wallace (Mad Bear) Anderson, an American from Lewiston, N. Y., said if Canada does not recognize the new regime the Indians will appeal to the U.N. They messaged their claims to President Eisenhower, Queen Elizabeth II, Canada's Prime Minister Diefenbaker and others.



Anderson was a strong foe of the New York

The 6 Nations of Grand River Reservation is located in Ohsweken, Ontario. 6000 Indian residents live inside this reservation, the largest 1<sup>st</sup> Nations reserve in Canada. It was given to the Iroquois by the British via the 1784 Haldimand Treaty. Most of the Iroquois, who originally settled on the reserve, came to Canada as a result of the Iroquois Nation splitting in half as a result of the American Revolution. The Oneida and part of the Tuscarora sided with the American patriots, while the other Iroquois Nations sided with the British and moved North under the protection of the British flag, after the Americans won their revolution of Independence.

## A BLOODLESS REVOLUTION

"Oh yes, Stanley takes me out occasionally - tell them about the last movie where we had to wear the funny little colored glasses, dear."

### Six Nations Set Up 'Independent Country'

**Special to The Star**  
 Brantford, March 6.—In a bloodless revolution, a new nation has been born within Canada's borders.

No one knows how far they mean to go, but the 1,000 Six Nations Indians who took over control of their reserve at Ohsweken yesterday now declare they have formed a new independent country — the Grand River Country.

R.C.M.P. officers stood helplessly yesterday as the Indians marched on the council house and drove out the elected 12-man council, declaring them "a bunch of traitors." As the rebels battered down the front door, the councillors fled out the back.

The new council has already wired President Eisenhower asking a March 19 meeting to discuss "treaties between our two nations." A spokesman, William "Red Bear" Anderson, stated flatly the Indians would appeal to the United Nations via the 35-year wait for the revolution. Said Chief Joe Logan Jr.: "They all woke up at once." The new country's first president, his expression masked, he told reporters: "We hope we won't have to take the same stern measures the Cuban rebels did."

**Endorse Own Law**  
 In a proclamation dated March 5, the Indians declared all authority, powers, responsibilities, duty and offices of governmental power shall be vested in the Council of Chiefs. The proclamation stated the chiefs would enforce the law through Indian police, take over land titles and decide "membership" in the new country. Yesterday's rebellion had the drama of a page from history brought to life.

The rebels were full regalia — feathered headbands, buckskin and beads; and the plaintive sound of the tom-tom echoed in the background.

Chief Joseph Logan, 55, ousted in 1924, led the rebels into the battered council house. Why the 35-year wait for the revolution? Said Chief Joe Logan Jr.: "They all woke up at once." The new country's first president, his expression masked, he told reporters: "We hope we won't have to take the same stern measures the Cuban rebels did."

During the revolution, two visiting U.S. lawyers—perhaps overdone with a little too much "firewater"—had rammed a car and a bridge on the reserve with their warring auto.

Eight members of the chief's 60-man police force carried them into the basement and locked them up on charges of drunk driving and resisting arrest.

Five hours later the sheepish culprits were brought to the bar of justice before 30 solemn costumed chiefs. After a stern lecture, they were allowed to go free.

An Indian at the back of the room suggested to men, Newton Jones, 31, and Massey Miller, 33, were let off because there was no jail. The chiefs now claim the R.C.M.P. have no authority on the reserve.

**Elected Council Flees**  
 At exactly 10:30 yesterday morning, the "Warriors" hammered down the front door of the council house. The elected council, which had sat behind locked doors since 8:30, fled out the back as the battering started.

There were no reports of violence, but the crowd was in a tense mood after R.C.M.P. Sgt. W. A. Fritschel warned them not to enter the council house.

However, the young Warriors shouted "In we go." The doors were down in two minutes and the hereditary chiefs entered the building for the first time since they had been ousted in 1924.

The hereditary council, backed by determined young Six Nations men, surrounded by men, women and children, declared itself the new government in an eight-point proclamation. The document was read by Chief Sylvanus General on the steps of the council house, then nailed on to the door.

Chief Joe Logan Jr. said it was the strong new interest of the younger generation on the reserve that swung the balance of power.

**30 Women Police**  
 After the reading of the proclamation the next act by the new council was to depose another 30 police which brought the force up to the 100 mark. Thirty of these are women.

The chiefs and their peoples walked over to the community hall for a victory feast and celebration. Dancing and the playing of tribal songs continued into the night as they celebrated the successful overthrow of the elective system.

Ohsweken reserve is the whittled-down remnant of a 700,000-acre grant along the Grand river which this British government gave to the Iroquois in 1784.

Most of the Indians who settled the original reserve came to Canada when the American revolution split the Iroquois, or Six Nations, confederacy. The Onondaga and part of the Tuscarora took up the revolutionary cause but most of the nation—Cayuga, Mohawk, Oneida and Seneca—remained loyal to the British flag and moved north into its protection after the revolution's success.

PEOPLE OF COUNTY KESWICK, ENGLAND AT THE AGE OF 18 IN 1748

PLEASE IT REMEMBERED BY JOHN LUTHER, BRISTOL, ENGL.

A MODERN FENCE IN FRONT OF THE HOME OF WOLFEHART STYLES HAS BEEN HIT BY AUTOMOBILES MORE THAN 50 TIMES — AND HAS BEEN BROKEN DOWN 30 TIMES IN 30 YEARS (Montreal, N.S.)

CHIEF DESKAHEH, 60

CHIEFS FRED WILLIAMS AND ALBERT GREEN

CHIEFS JOE LOGAN, SR., AND DAVE THOMAS

CHIEF YONK YONGO

The 1959 revolt in Ohsweken occurred when 1,300 Six Nations people, among them many young "Warriors", took to the streets and occupied the Old Council House via a "bloodless" non-violent revolution, which disrupted a session of the Elected Council, who the protestors labeled as "traitors". For the next week, Confederacy Chiefs occupied this building until the "rebellion" was put down by the R.C.M.P. on March 12, 1959. This Iroquois Revolution temporarily transferred the governance of the 6 Nations reservation into the hands of the trusted Confederacy Chiefs.



Chief Joseph Logan (*Onondaga*) spoke on behalf of the Confederacy during the occupation. His son, Chief Irvine Logon spoke on behalf of the young "Warrior" supporters. The sale of 6 Nations lands by the Elective Council to the city of Brantford, without consulting the Confederacy Chiefs who are the treaty signatories, triggered the revolt. Also Mad Bear, earlier in the year, led a series of community meetings at the "Christian Aid" building on First Line Road and other locations on the 6 Nations of Grand River reservation, which addressed Confederacy grievances against the Elected Council.

## **MAD BEAR GALVANIZES YOUTH SUPPORT**

**"It was the strong new interest of the younger generation on the reserve that swung the balance of power."**

**-Chief Joseph Logan**

Mad Bear, due to his public acts of civil disobedience during the Tuscarora v. Power Authority of New York dispute and other actions, had credibility with the young "Warriors" of Grand River. He was looked up to as a nationalist folk hero and these young people identified with the cause he championed of fighting for their Haudenosaunee land & sovereignty. Mad Bear was able to galvanize the youth to identify with the Confederacy Chiefs and a new sense of Iroquois pride was awakened and ready for action.

## **THE BUILD UP TO THE OCCUPATION**

Leading up to the 1959 occupation, Mad Bear had spoken with the traditional Confederacy Chiefs, urging them to mobilize and take action against the Elected Council. He eventually gained the attention of Chief Joseph Logan, an Onodaga Tadodaho (*Head Chief*), who was removed from power by the R.C.M.P. in 1924 via the "Canadian Indian Act" that dismantled the "Great Law of Peace" system of tribal governance. Together, Mad Bear & Chief Joseph Logan convinced the rest of the Confederacy chiefs, like Chief Sylvanus General, and 6 Nations reservations people to take a stand.

## **THE OCCUPATION**

During the occupation, Mad Bear, with his usual bravado, utilized the media to criticize the Elected Council and promote the return of the traditional Confederacy Chiefs. He had a public message for the Minister of Citizenship & Immigration, Ellen Fairclough, "Go jump in the lake!" This was his response to a telegram she sent to the Confederacy Chiefs.

Ellen Fairclough said, "Steps will be taken without delay to restore and maintain peace and order on the 6 Nations." In other words, she was threatening to send the R.C.M.P. in to put the Elected Council, puppets of the Canadian government, back in power.

The Confederacy Chiefs wired President Eisenhower (*U.S.*) to arrange a March 19<sup>th</sup> meeting to discuss treaties between both countries, the U.S. and the "Grand River Nation". The Confederacy also messaged their claims of independence to Queen Elizabeth II, Canada's Prime Minister Diefenbaker and others.

Mad Bear, as a spokesman, announced that they would appeal to the United Nations if Canada did not recognize the new regime in power. Chief Williams Smith told reporters, comparing their Iroquois Confederacy uprising to the Cuban revolt, "We hope we won't have to take the same stern measures the Cuban rebels did."

Not all 6 Nations people supported the occupation. Many Haudenosaunee people in 1959 and today, on both sides of the U.S. & Canada border, are Christian and support the "elected" tribal government. The traditionalists who support the Confederacy and Longhouse system of governance are in the minority.

During the 1959 occupation, the Iroquois Confederacy was shamelessly denounced by the elected Seneca Nation Council of the Allegheny Reservation. This came as no surprise. The other Elected Councils, like the one on the Akwesasne Reservation, were also unsupportive.

The 6 Nations "revolution" happened during a time of a "Traditional Iroquois Revival" that Mad Bear played a huge supporting role in. Normally, Sunday Longhouse meetings on the 6 Nations of Grand River would be occupied by 50 people. Prior to the start of the occupation, the number of people in attendance jumped to 600-700 participants.

The R.C.M.P. knew that support for the Confederacy was at its infancy but they were scared that the Traditional Revival could create a snowball effect of creating a full scale "Indian War" involving treaty rights. The Ministry of Citizenship & Immigration, in charge of Indian affairs, attempted to diplomatically resolve the occupation.

## 6 NATIONS PROCLAMATION

An 8-Point “official” proclamation, which was drafted by the Chiefs & Mad Bear prior to the occupation, was posted onto the door of the Old Council House. Chief Sylvanus General read the proclamation out loud on the council steps.



The proclamation officially reinstated the traditional hereditary Confederacy Chiefs and dissolved the Elected Council. It announced the expulsion of the R.C.M.P. and deputized the newly created 70-man, plus 30-woman, Iroquois Police force of the Confederacy (*I.P.*), to be headed by Ross Powless. Any legal ramifications the Indian Act had on the 6 Nations reservation territory were rescinded. Canadian jurisdiction over the 6 Nations was annulled as well. Iroquois sovereignty was officially reinstated.

## IROQUOIS POLICE



During the initial seize of the Old Council House, a dozen Mounties were rounded up, arrested and disarmed. 7 were soon released on their promise to get off the reservation and were given their guns back at that the border. The other 5, more defiant Mounties of the R.C.M.P. were held for half of the day in the basement, to face a hearing in front of the Confederacy Chiefs. They were later released on the same day.

While the Confederacy Chiefs were in charge for 8 days, they also held trial to deal with reservation members who committed "treason" against the Confederacy. Those found "guilty" faced expulsion from the reservation. Mad Bear & I.P. chief, Ross Powerless, found George Beaver guilty of treason for writing a hit piece in the Brantford Expositor newspaper against the Hereditary Chiefs. He wasn't tossed out of the reservation but he was ordered not to write any more negative press editorials.



Mad Bear used this particular trial to achieve free publicity from the Brantford press who were paying close attention to the sequence of events that were happening on the 6 Nations of Big River reservation. At the same time, George Beaver's arrest & subsequent trial alarmed the R.C.M.P., politicians & media and garnered support for a police action against the Iroquois Confederacy revolt.



### **R.C.M.P. RAID ON THE OLD COUNCIL HOUSE**

The Confederacy Chiefs reign ended at 3AM on March 13, 1959, when the R.C.M.P. raided the Old Council House and expelled the Confederacy Chiefs from their seat of power. The R.C.M.P. most likely strategically planned this raid knowing that Mad Bear was back in the U.S. He had returned to Lewiston, New York, home to the Tuscarora Reservation, to organize and bring back 400 "Warriors" to support the occupation.



**"This is the beginning of a new era for the North American Indians.  
The action at Brantford is the spark."**

**-Mad Bear**

50 R.M.C.P. officers, armed with nightsticks & guns, entered the front doors of the Old Council House and faced a small contingent of Six Nations men & women. The police with megaphone announced that the occupation was over. The Six Nation occupants remained calm and no one moved. Then a scuffled started and a brief period of pandemonium erupted. CBS cameras captured the raid on camera as well and caught on film the R.M.C.P. beating up 3 Iroquois women, who were later interviewed.

Chief Joseph Logan then announced to his supporters that it was time to go home and he assured that the fight will be continued, non-violently, and with support from the outside. Mad Bear by this time was building a pan-Indian movement to champion the cause of Indian sovereignty, knowing that there is strength in numbers.

Mad Bear, being media savvy, knew that having media present during the occupation would expose probable police and/or government misconduct towards the Confederacy. Thanks to media coverage of the events that transpired, especially of the police beatings, participants of the Confederacy revolt did not suffer much retribution from the Canadian judicial system in the aftermath. The Confederacy Chiefs also promised future peaceful negotiations & litigation in the Civil Courts.

## **LOOKING BACK**

Since 1959, the Confederacy has not been able to establish traditional rule on the 6 Nations Reservation. However, today is a new day and the cause for Inter-Tribal Unity Consciousness is being championed by descendents of the Unity movement that Mad Bear helped birth.

### ***(Reference Material)***

- "Indians claim Independence" (by UPI, Utica Daily Press newspaper, FultonHistory.com, March 4, 1959)
- "Fighting Tuscarora: The autobiography of Chief Clinton Rickard" (Edited by Barbara Graymont, Syracuse University Press, August 1<sup>st</sup>, 1994)
- "Apologies to the Iroquois... Iroquois & Their Neighbors" (written by Edmund Wilson, Syracuse University Press/Publisher, March 1, 1992, originally a series of articles written in 1959 for the New Yorker Magazine)
- "Six Nations Set Up Independent Country" (newspaper article, original source unknown, hrnabrantford.com)
- "Woman Cabinet Member Ends Indian Rebellion" (By Frank Flaherty, Binghamton Press newspaper, FultonHistory.com, April 15, 1959)
- "Senecas Refuse to Back Rebels, Leader Asserts" (Buffalo Courier Express newspaper, FultonHistory.com, March 16, 1959)

- "Iroquois Indian Chiefs Beat Retreat As Mounties Swoop Down on Meeting" (by AP, Utica Daily Press newspaper, FultonHistory.com, March 14, 1959)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)
- "The Great Law- The White Roots of Peace- The Dish with One Spoon Documentary" (posted on the Decolonize North America channel, YouTube)
- "The Iroquois Revolution of 1959" (article written by Jim Swindle, ISSUU.com, Tekanews, 2009)

## **RAID ON WASHINGTON D.C.**

### ***(Mad Bear strikes again)***

Before the dust could settle from the March 12<sup>th</sup> R.C.M.P. raid on the Old Council House, Mad Bear with his retired U.S. brigadier general friend, Herbert Holdridge, Chief Corbett Sundown (*Seneca*) and about 300 Iroquois leaders & supporters descended on Washington D.C. on March 19<sup>th</sup>, 1959, to address Iroquois Sovereignty issues and to protest a termination bill that was to do away with (*terminate*) the Indian reservations.

**"A number of bills scheduled to come up in government houses are aiming to break up our people and subject them to taxation. We have tried to stop these assimilation bills and have attempted to see the President of the United States on several occasions in the past, but we have been blocked by the Department of Interior. Our troubles start with that department. We should be dealing with the President of the War Department because our treaties were signed by them."**

**-Mad Bear**

Indian "termination" was the policy of the U.S. from the mid-40's to the late-60's. Senator, Ben Nighthorse Campbell (*Cheyenne*) commented on U.S. government assimilation & termination policies, "If you can't change them, absorb them until they simply disappear into the mainstream culture. In Washington's infinite wisdom, it was decided that tribes should no longer be tribes, never mind that they had been tribes for thousands of years."

Before the "termination" law changed, many tribes in the U.S. were terminated. Some have been re-recognized & restored, while others are still seeking recognition & restoration. Canada made "termination" attempts a decade later as well.

## MARCH PREPARATIONS



**MARCH PLOTTED** — Meeting with Wallace (Mad Bear) Anderson, standing at microphone, to plan a grievance march on Washington, are chiefs of Six Nation Indian Confederacy. Seated, from left, are Chiefs George Terrance, Moses David and Alex Gray, all of the St. Regis Indian Reservation; Donald Richmond, St. Regis Indian leader, and Chief

Leon Shenandoah, Onondaga Reservation. Standing, from left, are Chiefs Irving Powless, Johnson Cook, George Thomas and Theodore Thomas, all of the Onondaga Reservation, and Chief Corbett Sundown, Tonawanda Seneca Reservation. — Gazette Photo

## 200 Indians Meet Here, Map Washington March





**CONFEDERACY POW-WOW** — Army Brig. Gen. Herbert C. Holdridge, retired, meets with Indian leaders of the six-nation Iroquois Confederacy in Syracuse to plan march on Washington Thursday. From left, Mrs. George Thomas, wife of the chief of the host Onondagas; Donald (Falling Wind) Richmond, representing the Mohawks; Chief Thomas; Irving Powless of the Onondagas; Holdridge, and Wallace (Mad Bear) Anderson of the Tuscaroras. *AP*

The Washington D.C. trip was 1<sup>st</sup> organized on March 7<sup>th</sup> or 8<sup>th</sup> of February 1959 by 40 Iroquois leaders of the Confederacy on the Onondaga Reservation. Mad Bear was elected spokesman for the Confederacy and he was chosen to lead the delegation in Washington D.C. They met again on February 14<sup>th</sup> in Niagara Falls. Mad Bear informed the chiefs that General Herbert Holdridge will be meeting them in Washington D.C. to assist their efforts. On March 14<sup>th</sup>, Mad Bear, along with General Herbert Holdridge, and Iroquois leaders of the Confederacy met for the last time on the Onondaga Reservation to finalize their plans.

The Confederacy had hoped that Washington D.C. would cement their claim of being a sovereign nation within the United States. This would help the Confederacy with their disputes with the New York State government over payment of state income taxes and to prevent the Niagara Power Project from taking a portion of the Tuscarora's land.

## PETITION THE PRESIDENT



**'MAD BEAR' UNWELCOME:** Indians of the Six Nations Confederacy picketed yesterday at the White House to protest what they called treaty violations by the United States. Here, a Tuscarora warrior, Wallace "Mad

Bear" Anderson, center, is halted at the White House gates by Secret Service Agent Al Boyd. Anderson, a resident of the Tuscarora Reservation at Lewiston, served as spokesman for the group. (UPI)

**"If the United States can't live up to its treaties with  
Aborigines of this country all of their treaties  
with other countries stand in jeopardy."**

**-Mad Bear**



On March 19<sup>th</sup>, 1959, the Iroquois contingent, including "Two Arrows" Parker (*Seneca*) and many more Senecas, along with Chief Theodore Thomas (*Onondaga*), Mrs. Wilford Waterman (*Oneida*) and some Western Indians, around 100 people in total, spearheaded by Mad Bear, arrived in Washington D.C. and immediately made a failed attempt to present a petition to the President of the United States, Dwight D. Eisenhower. The petition demanded, among reforms, the recognition of Iroquois Sovereignty and the dismissal of the Indian Commissioner (*B.I.A.*), Glenn L. Emmons, who the Indian people despised due to his lack of concern and knowledge of Native American affairs and his push towards "termination" that was pushing Indian people out of the reservations and into the cities.

The National Congress of American Indians and the Elected Chiefs on the Akwesasne Reservation, shamefully labeled Mad Bear's delegation, which was sanctioned by the hereditary chiefs of the Iroquois Confederacy, as a "dissident" group.

### **CITIZEN'S ARREST OF GLENN EMMONS**

The following day, Mad Bear, Herbert Holdridge & their 17-member entourage, including Donald "Falling Arrow" Richmond (*Mohawk*), headed to the Indian Commissioner's office building. They made an attempted citizen's arrest of Glenn L. Emmons, but they were not allowed access to see him, since, he was forewarned of their arrival and pretended to be in a conference. Mad Bear later said, "The commissioner hid under his desk."

The Indian band denounced his actions as "fear & cowardice". Their Indian's complaints were then addressed to Mr. Emmon's secretary. They were charging him with the crime of malfeasance & nonfeasance in office for permitting alleged crimes against North American Indians, like the Hopis, Utes, Piutes, Putawatamies, Miamis and the Shoshone in regards to their lands being stolen & treaties violated.

An attempt was made to obtain a warrant for Glenn's arrest from the U.S. Attorney & Assistant U.S. Attorney. They denied the warrant and disclaimed jurisdiction, saying "It was a question of where the crime was committed." The Indians responded by saying that the crimes happened in Mr. Emmon's office when he issued the required orders. They also said that they could not get any assistance from their local U.S. Attorneys in their districts.

One of the spokesmen, Herbert Holdridge said that Mr. Emmons was violating the Constitution by not acting in the Indian's behalf, and they have a right to arrest him. Herbert also confirmed that they had "massive evidence" to back their claims, including witnesses to 7 specific charges.

Initially, Mad Bear was going to make the citizen's arrest, but the officials cleverly reminded him that the Iroquois have been denying citizenship. Thus, Mad Bear's comrade & U.S. citizen, Herbert Holdridge made the attempted arrest.

Despite the failure of arresting Glenn L. Emmons, the attempted citizen's arrest brought due attention to the neglectful practices of the B.I.A. in Washington. Mad Bear said, "We have little regard for the Bureau of Indian Affairs (*B.I.A.*). They have cheated Indian people too much, stolen too much money." Mad Bear advised his people not to be afraid of the B.I.A. puppets who "are taking your land and money." He insisted that they "stand up and talk back."

After leaving the B.I.A. office of Glenn Emmons, Mad Bear, Herbert Holdridge and the group petitioned the U.N. and other embassies (*like India & Great Britain*). At the British Embassy, they asked Britain to put pressure on the U.S. to honor the 1794 Pickering treaty.

## **HERBERT HOLDRIDGE**

Herbert Holdridge was most certainly influential as a elder role model to Mad Bear. Herbert was fiery, bold and aggressive in his political tactics. He ran as a Presidential Candidate, on a dissident platform, during the 1948 Election. He declared to reporters, if elected he would do his best to see that certain prominent people were hanged, referencing Harry Truman and others. He also said that the Nuremberg Trials condemned war criminals after the fact, so he proposes condemning them before the fact.



Herbert was also vocal in the defense of civil liberties and championed the cause of American Indians. He attended an Indian Defense League dinner meeting on November 9, 1958, addressing the S.P.A.'s attempted land grab. Herbert advised the 500 Indians at the meeting to "resist with all their power, even to gunfire if necessary, in defense of their territory." He also proposed the formation a New York State citizens' posse to "defend the Constitution" and suggested that this posse should arrest New York Governor Harriman, who gave Robert Moses his authority. Mad Bear spoke at the I.D.L. dinner meeting as well and talked about the renewed passive resistance movement.

On June 27, 1959, Mad Bear announced to the press that the United Indian Nations and the "Holdridge Minutemen", organized by General Herbert Holdridge, are planning a meeting, scheduled for July 18<sup>th</sup> in Oakes Park in Niagara Falls, Ontario, to commemorate the Jay Treaty of 1794 and to discuss their problems.

### **CHIEF RAY JOHNSON**

During the attempted arrest of Glenn Emmons, Indian picket lines surrounded the Bureau of Indian Affairs building. One of the demonstrators, Chief Ray Johnson (*Pit River Indian*) of Canby, California, leader of the Hot Springs Indians, dropped dead from a heart attack.

In California, Nevada & Utah, the Pit River Indians, let by Chief Ray Johnson, refused \$29.1 million dollars of claims case money awarded by the government and demanded return of their traditional homelands.

The Pit River Indians continued this battle after Ray's passing until 1972. They reached a negotiated settlement for partial restoration of land and a monetary settlement.

To gain public sympathy for Native Rights, Mad Bear utilized Ray's death to achieve maximum publicity. Chief Ray Johnson's body was paraded in a U-haul trailer with a sign reading, "Administrative (*B.I.A.*) Murder". The B.I.A. offered to take care of the funeral arrangements and fly Ray's body home to California, but the Indian contingent refused. Mad Bear found an undertaker to embalm Ray's body and set up a 12 car caravan to escort him all the way to the West Coast. They ignored warnings that transporting a corpse across the country was illegal.

During the trip, Mad Bear said, "Nobody wanted to stop us; in fact most towns gave us a police escort to get rid of us as fast as they could." Police in an Oklahoma town met the Indians at the city limits with box lunches ready for them so they would have no excuse to stop on their way through. The 12 car caravan made headlines all throughout the country.

#### ***(Reference Material)***

- "Apologies to the Iroquois... Iroquois & Their Neighbors" (written by Edmund Wilson, Syracuse University Press/Publisher, March 1, 1992, originally a series of articles written in 1959 for the New Yorker Magazine)
- "Chapter 11- Wallace "Mad Bear" Anderson: Media-Hound, Rabble-Rouser, or Renowned Indigenous Activist?" (written by Laticia McNaughton, re-posted on BgConv.com, a Transnational/American Studies thesis)
- "Iroquois Plan Washington March" (article in the Niagara Falls NY Gazette, March 15, 1959, FultonHistory.com)
- "Mad Bear Raps Blood Money Offer" (Buffalo Courier Express newspaper, FultonHistory.com, June 27, 1959)
- "Indians Quit Capital; Fail to Arrest Emmons" (Niagara Falls Gazette newspaper, FultonHistory.com, March 21, 1959)
- "Indians seek to parlay with Ike" (Buffalo Courier Express newspaper, FultonHistory.com, February 10, 1959)
- "Little Big Horn Revisited? Indian band humbles Emmons" (article by Frances Levine, Utica Daily Press, March 21, 1959, FultonHistory.com)

- "Mad Bear Unwelcome" (U.P.I. written article, Tonawanda News, March 20, 1959, FultonHistory.com)
- "Indians Denied Meeting With Ike" (Buffalo Courier Express Newspaper, March 20, 1959)
- "Delegation of Iroquois Arrives in Washington" (Buffalo Courier Express, FultonHistory.org, March 19, 1959)
- "Indians Fail to Get Audience With Ike" (By Frances Lewine, Niagara Falls Gazette newspaper, FultonHistory.com, March 19, 1959)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)
- "Contemporary Native American Political Issues: Contemporary Native American Communities" (by Troy Johnson, AltaMira Press/Publisher, 1st Edition, January 14, 1999)
- "Delegates to See Ike on Treaty Rights" (Niagara Falls Gazette newspaper, FultonHistory.com, July 19, 1954)
- "Holdridge Expected To Meet Indians" (Buffalo Courier Express, FultonHistory.com, Sunday, Feb. 15, 1959)
- "Going Home" (an A.P. article, San Bernardino County Sun, June 28, 1959)
- "Indian Step Up Resistance To State Power Authority" (by UPI, Tonawanda News, FultonHistory.com, November 11, 1958)
- "Posse Is Proposed to Arrest Harriman" (Niagara Falls Gazette newspaper, FultonHistory.com, November 9, 1958)
- "Indian termination policy" (Wikipedia)
- "Mad Bear at Tuscarora"

## **MAD BEAR GOES TO CUBA**

### ***(F.B.I. is on Mad Bear's trail)***

By the late 50's there were many Indian nationalist movements brewing and Mad Bear correspondence list of Indian activists, supporters, chiefs & medicine men became enormous. Mad Bear, outside of his winter Merchant Marine assignments, was able to retire from menial work and focus on inter-tribal Pan-Indian organizing.



Indian "termination" was the policy of the United States from the mid-1940s to the mid-1960s. It was shaped by a series of laws & policies with the intent of assimilating Native Americans into mainstream American society. In the late 50's the U.S. was feverishly pursuing "Termination". This was not an opportune time for a tribal nation to pursue federal recognition from the U.S. government, yet Indian nationalism was on a dramatic rise.

## MICCOSUKEE INDIANS



In Florida, there was a nationalist movement growing with the Miccosukee Indians. They were a segment of, but distinct from, the larger Seminole Nation in 1954. A bill to determine the readiness of the Seminoles for self-sufficiency (*i.e. termination*) initiated a fractioning of the tribe. Testimony by Miccosukee representative, Chief Buffalo Tiger, in congressional hearings for a Seminole termination bill revealed the different cultural orientations of the Miccosukee and began a bid for federal recognition apart from the Seminoles. While the Miccosukees were granted state recognition in 1957, their efforts to secure land & federal recognition was continually thwarted.

A public relations showdown ensued. Hoping to embarrass the government into cooperation, in 1959 the Miccosukees had taken their case to national television, threatened to go to the World Court in the Hague, and even made presentations to the Spanish & British embassies arguing that they retained land under colonial treaties with them.



The Seminoles provided the Miccosukee three of their reservations and an elected tribal council. There are some Miccosukee who do not live on the Seminoles' reservations and had interests that were at odds with the Seminoles. The Miccosukee have never been conquered by the U.S. and they have never surrendered their territory. Florida's Everglades Reclamation Project was threatening to flood half of the Miccosukee's land and eventually expel the tribe off of their sacred land. So the Miccosukee wanted the federal government to acquire for them and hold in trust some 300,000 acres of their swampland to counter Florida's land grab.

### **UNITED INDIAN NATION & FIDEL CASTRO**

The Miccosukee, having never lost any land U.S., are said to be among the most stubborn of all the Indian bands. When they heard of the Tuscaroras aggressive standoff with the Power Authority of New York, they appealed to Mad Bear for advice. Chief Buffalo Tiger met Mad Bear in Washington D.C. originally and that's probably where the offer for assistance was proposed. Mad Bear headed down south and met with them, along with other Southern Indian groups.

Down in Florida, Mad Bear and the Miccosukee Council hosted a meeting on March 30, 1959. 36 chiefs, representing 180,000 American Indians, were in attendance. The tribes represented in council were the 6 Nations, Delawares, Pottawamis, Chippewas, Piutes, Miamis, Utes, Hopis and the Blackfeet. They discussed a United Indian Nation (*United Indian Republic*) project that would unite all the Indians of North, South & Central America.

This united "nation" would serve the interests of the numerous sovereign Indian nations on Turtle Island. The United Indian Nation strategy was to pursue their grievances against the U.S. government by gaining memberships, as individual Indian Nations, into the United Nations. According to Indian Law, the delegates from this council needed to go back to their native lands and seek the approval of their people. This most likely, did not happen, due to the poor state of tribal politics that existed and still exists today.

At the founding meeting to form the United Indian Nation, the delegates met at the Miccosukee Council, in the Seminole Village 38 miles west of Tampa. They signed 4 buckskins indicating their approval of the plan. Two of the buckskins were taken back to the western and northern tribes.

Out of the other two, one remained with the Miccosukee and the other was cleverly & strategically sent to Fidel Castro in recognition of the new revolutionary government in Cuba, which took power from the U.S. backed Batista puppet-dictatorship on January 1, 1959.

This brilliant diplomatic maneuver, the formal buckskin recognition from sovereign Indian nations, proposing to form a United Indian Nation, to another foreign sovereign nation (*Cuba*) was in defiance of Indians supposed "diminished sovereigns" status via the Doctrine of Discovery. The council delegates had hoped that Cuba would sponsor the Miccosukee and 6 Nations into the United Nations.

Fidel Castro, in return for the buckskin recognition, invited the "United Indian Nation" delegates to Cuba to visit him.

## **UNITED INDIAN NATION IN CUBA**





11 of the proposed "United Indian Nation" Indian delegates arrived in Havana, Cuba in 1959 to participate in the July 26<sup>th</sup> Celebration of Cuban Independence in Havana. Mad Bear was one of the delegates, as well as the Miccosukee Chief, Buffalo Tiger. Mad Bear commented that the Cuban government, upon their planes arrival, "rolled out the red carpets for us, including Cadillacs, bands and machete-waving campesinos (*peasants*)."

The Miccosukee Indian delegates brought a letter addressed to Castro commemorating the event and their status as his "personal guests of honor on the greatest day of celebration in the history of Cuba." The letter made reference to eighteenth century treaties the Miccosukees made with the Cuban's Spanish forebears, ancient alliances with the Cuban's ancestor, whom the Miccosukees visited in "log canoes with animal-skin sails". The letter also mentioned wars fought against their ancestor's enemies in defense of the Cuban ancestral lands & peoples. Promising to never forget the generosity being shown them, the letter was signed "The Sovereign Miccosukee Seminole Nation."

The letter received by the Miccosukees in return was written by Dr. Juan Orta from the Office of the Foreign Ministry. Written in appreciation of the Miccosukees support for the Revolutionary government and its "Agrarian Reform," the letter was above all a recognition & affirmation of the mutual national sovereignty of the Miccosukee & Cuban peoples.

The public commemoration of the Cuban Revolution's first anniversary included long speeches by Castro in the hot sun. During his speech he publically affirmed the international sovereignty of both the Six Nations Confederacy and the Miccosukees of Florida. The Indian delegates were on the balcony with Castro, and he kissed them with tears streaming down his cheeks, remembered one of the attendees. Mad Bear momentarily fainted from the heat that afternoon. He was robed in distinctive Tuscarora regalia that was better suited for the colder Northern American climate.

The Miccosukee's trip to Cuba was mostly ill-received back home in the states. Criticism was levied from all angles including some Miccosukees, the Florida governor and the state cabinet who expressed second thoughts on a land lease that was under consideration. The Seminoles on the reservation preferred that tribal matters be settled with the U.S. at the conference table in mediation. Florida's Indian Commissioner also denounced the Miccosukee and stated to the press that the Seminole reservation people are "proud of their American citizenship."

Despite the discontentment at home, it wasn't long before Chief Buffalo Tiger began getting phone calls from state & federal officials promising to "work things out" with the Miccosukees. Not surprisingly, "working things out" also involved demands that the Miccosukees promise to disengage from their Cuban connections.

It would be over two years before the Miccosukees were granted federal recognition, which happened on January 2, 1962. By then the tribe had split into two factions. Buffalo Tiger led the larger group and it was his group that was eventually recognized.

## **UNITED NATIONS SPONSORSHIP**

As a result of the delegations visits in July, rumors began to spread that Cuba would indeed sponsor the 6 Nations and the Miccosukees. However, Fidel Castro's Cuban Revolution soon found itself at odds with the United States. A commercial blockade was imposed on Cuba by the U.S. on October 19, 1960. Diplomatic relations between Cuba & U.S. deteriorated by this time as well. With the U.S. having a powerful, favorable & persuasive position over other member nations within the United Nations, it was no surprise that Indian sovereignty issues fell on deaf ears.

Fidel Castro enthusiastic support waned after the Indian delegation left Cuba. This may be because statistically the Native Americans represent 1% of the American population and thus do not hold a lot of influence. Fidel did honor his commitment later on. In 1977, when the American Indian nations landed in Geneva and requested conferences & recognition, Cuba was one of the four country sponsors at the initiation of that process.

### ***(Reference Material)***

- "Apologies to the Iroquois... Iroquois & Their Neighbors" (written by Edmund Wilson, Syracuse University Press/Publisher, March 1, 1992, originally a series of articles written in 1959 for the New Yorker Magazine)
- "An Assumption of Sovereignty: Social and Political Transformation among the Florida Seminoles, 1953-1979" (written by Harry A. Kersey Jr., University of Nebraska Press/Publisher, September 1, 2007)
- "Indian Country" (website post taken from Peter Mattheissen's book, 'Indian Country', MiccosukeeSeminoleNation.com)
- "When Mad Bear met Fidel: How Castro's Cuba advanced Native Sovereignty" (article by Dina Gilio-Whitaker, IndianCountryTodayMediaNetwork.com, July14, 2015)
- "Unification is discussed by Indians" (Niagara Falls Gazette newspaper, FultonHistory.com, March 30, 1959)
- "The American Empire and the Fourth World" (by Anthony J. Hall & Tony Hall, McGill-Queens University Press, July 26, 2005)
- "The wall around Cuba should come down" (post by ICTMN staff, IndianCountryTimesMediaNetwork.com, July 7, 2004)

- "Indian Tribes discuss forming United Republic" (U.P.I. story for North Tonawanda New York Evening News, March 30, 1959, fultonhistory.com)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)

## **WAS MAD BEAR A COMMUNIST?**

### ***(Living all things in Common)***

Mad Bear's visit to Cuba got him in the crosshairs of dueling ideologies, Capitalism vs. Communism. These were differing political & social-economic paradigms of the modern world during the late 1950's.

The forces opposing inter-tribal unity consciousness thrive on polarizing people to take sides. This relates to religions as well as what was seen on the Iroquois reservations; Christianity vs. the Longhouse. Mad Bear was a unifier and looked up to the Great Peacemaker who taught the principles of peace to people who were once divided & conquered.

Karl Marx, the progenitor of "communist" ideology took an interest in Iroquois democracy as expressed in the Council of the Gens, that "democratic assembly where every adult male and female member had a voice upon all questions brought before it." He made special note of details regarding the active participation of women in tribal affairs. The relation of men to women topic of Marx's 1844 manuscripts is also one of the recurring themes of his ethnological inquiries. Thus he quotes a letter sent to Morgan by a missionary among the Seneca, "The women were the great power among the clans, as everywhere else. They did not hesitate, when occasion required, 'to knock off the horns', as it was technically called, from the head of a chief, and send him back to the ranks of the warriors. The original nomination of the chief also always rested with them."

Marx was unmistakably impressed by the fact that, among the Iroquois, women enjoyed a freedom and a degree of social involvement far beyond that of the women (*or men!*) of any civilized nation. It was not only Iroquois social organization, however, that appealed to him, but rather a whole way of life sharply counter-posed, all along the line, to modern industrial civilization. Marx admired the Iroquois Nation's "sense of independence & personal dignity". He also took delight in the manner in which the Iroquois Council's procedures & ceremonies were performed.

The Iroquois Nation, going back to its foundational roots, was certainly not primitive. In fact, it was quite civilized; the opposite of today's uncivilized, savage & chaotic world that is controlled by forces who oppose inter-tribal unity. Karl Marx delineates the economic-social system that indigenous people have lived communally for thousands of years, as "Primitive Communism". His word "primitive" means the "early stage in the evolutionary or historical development of something."

Karl Marx use of the word "primitive" may have made a lot of sense to him in his day, but now we are beginning to have the ancient indigenous understanding that time is cyclic in nature and that we as human guests on Mother Earth have transitioned through World cycles. At one point we may have had advanced civilizations, like Atlantis, Lemuria & Mu, and then fallen back into an age of hunting & gathering. The highly advanced sciences of building pyramids & megaliths across all continents, centrally coordinated & placed on planetary gridlines in conjunction with star constellation alignments, defies all explanation. We certainly today don't have the technical, scientific & spiritual know-how to replicate what the Ancients have built and still stand today as existing man-made, or with help from our E.T. Star Nation relatives, stone structures.

That being said, we have had thousands of years of small tribal hunter-gathering communities and later on settled agriculture. For many thousands of years there was no private property, no money and no class divisions. People lived with and for one another. It was a system of primitive communism where everyone lived "all things in common".

The comic cartoon idea of the cave man with his club displaying aggression towards everyone is a fiction. Such an individual would not have lasted a week in the world of prehistory. Human beings have survived and prospered because they are adaptable and they have co-operated with one another. Long before there were private property societies with their class divisions & exploitation, small hunter-gatherer communities relied for their existence on all members playing their part.



This co-operation lasted for many tens of thousands of years. The remnants of it can still be seen in surviving primitive communities such as of the Bushmen of the Kalahari Desert, the Pygmies of the Congo rain forests, Australian aborigines and indigenous people living in the Amazon rainforest of South America.

There was no private ownership of what was produced, whether it came from hunting or gathering. All was to be shared among all the members of the group on an equitable basis. Hunting, gathering and tool-making were all regarded as essential activities entitling those who performed them to be maintained by the whole group.

It used to be thought that living by hunting & gathering was a bad way to live. But recent evidence suggests that they lived in surprisingly abundant environments that provided all of the basic calories, nutrients and proteins they needed, and they worked relatively few hours to enjoy those things. This left them plenty of free time for visiting relatives, playing games, or just relaxing. Anthropologists who live among the hunter-gatherers who survive today describe the ways in which these people live are generally free from material pressures.

We are inclined to think of hunters and gatherers as poor because they don't have anything; perhaps better to think of them as free. A good case can be made that hunters & gatherers work less than we do; and, the food quest is intermittent, leisure abundant, and there is a greater amount of sleep in the daytime per capita per year than in any so-called "advanced" society.

The practice of settled agriculture represented a major change in the material conditions of production. It meant an end to having a nomad lifestyle and the establishment of settled communities. It also meant an increase in the amount of food available, so permitting an increase in the size of human communities. But it also involved a different division of labor which paved the way, as it developed, for the emergence of minority control over access to the means of production.

The first settled agricultural communities would have been established by societies which had previously practiced hunting & gathering and so had a communistic economic structure. This was characterized by the absence of private ownership of the means of production and by the sharing of products according to the need of the people. After the adoption of agriculture, these communistic economic arrangements survived for a while, but tended to break down in the long run as they no longer corresponded to the material conditions of production.

The social arrangement for meeting the material requirements of early agriculture is most likely to have been the allocation of plots of land to family units to cultivate. For the Native Americans this became U.S. policy via the General Allotment Act of 1887 (*Dawes Act*) which ultimately was responsible for the loss of millions of acres of tribal lands.

The allocation of plots of land to family units was not yet the establishment of private ownership, but it meant the end of free access to the means of production that had been previously obtained in hunter-gatherer societies. It ruled out any member of society simply helping themselves to the products of any plot of land. Normally they would only have free access to the products of the plot cultivated by the family unit to which they belonged.

Nevertheless, such a limitation is not incompatible with the continuation of some communistic practices. The actual cultivators could still be regarded by the community as performing a function on its behalf and be required by social custom to contribute any surplus product to a common store on which any member in need could draw. This could happen, for instance, as a result of their crops having failed or been destroyed by a storm. Such social arrangements have been discovered in societies at this stage of development which have survived into modern times.

Form this stage of economic-social development came the existence of common stores. Then the emergence of a class society, feudalism & slavery came. Soon we had capitalism which turned into crony capitalism that eventually competed with tyrannical so-called "communist" governments. Today we even have terrorist proxy armies vying for position. All parties seemingly tied into a global banking cabal that's setting up a New World Order via a complex matrix of surveillance & mind control technologies. We have gone from primitive to bananas!

If Mad Bear was alive today, he would most likely head over to Russia to visit with President Vladimir Putin in order to seek recognition for the sovereign Iroquois Nation. The tables sure have changed! Now Russia is seen as a recognized leader of the free world.

Was Mad Bear a communist? The C.I.A. believed he was. There is no proof that he was a communist. Yes, he was in favor, generally speaking, of wealth re-distribution, having an equal division of wealth shared amongst the tribe. No, he was not a communist, as in he was not a communist agitator attempting to overthrow the Capitalist west in support of the U.S.S.R., Cuba & China.

It's fair to say that Mad Bear understood that he was living in a Quantum Universe that is abundant. He was surely aware that free-energy technologies had the potential to exist and that the Ancients, once upon a time, had advanced civilizations far greater than we have today.

***(Reference Material)***

- "From primitive communism to class society" (article by the Socialist Party of Great Britain, WorldSocialism.org)
- "Karl Marx and the Iroquois" (article written by Franklin Rosemont, Libcom.org, July 7, 2009)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)

## **THE CUBAN AFTERMATH PT.1**

### ***(F.B.I.'s on Mad Bear's trail)***

Mad Bear's photograph, standing next to Fidel Castro, made him a national symbol of defiance of U.S. policies toward "Third World" countries like Cuba, which were Soviet allies in the Cold War.

The U.S. government did not look too kindly upon the exchange between Mad Bear & Fidel Castro and began to follow Mad Bear after his return to the United States. The Miami immigration department threatened to take away his U.S. citizenship for overstaying his travel permit in Cuba. Mad Bear scoffed at the immigration officials threats because he considers himself Haudenosaunee. He also refused to be interrogated.

Two F.B.I. agents followed Mad Bear home on the plane and came to his log cabin house on the Tuscarora Reservation. Mad Bear ordered them off the reservation but they refused, claiming that they can go wherever they desire within the United States.

Mad Bear showed the F.B.I. agents a treaty signed by George Washington specifying that U.S. territory ended at the Tuscarora border. The armed F.B.I. agents still didn't leave.

Finally, in a moment of defiant "posturing", Mad Bear brandished his .40-.22 combination rifle. This action, along with an armed posse of Tuscarora men, circling the cabin outside, persuaded the F.B.I. agents to retreat, and they never came back. The last thing one agent said was, "They told me you were a fanatic, and now I really believe it."

The Buffalo police continued the harassment of Mad Bear for a period of time, after the F.B.I. agents had retreated.

***(Reference Material)***

- "Chapter 11- Wallace "Mad Bear" Anderson: Media-Hound, Rabble-Rouser, or Renowned Indigenous Activist?" (written by Laticia McNaughton, re-posted on BgConv.com, a Transnational/American Studies thesis)
- "Indians Rap Border Act" (Adirondack Daily Enterprise, August 28, 1969)
- "Mad Bear Anderson can't enter Canada" (A.P. report/Adirondack Daily Enterprise, July 22, 1963)
- "Tuscarora: A History" (written by Anthony F.C. Wallace, State University of New York Press/Publisher, January 2, 2013)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)

## **MAD BEAR DEPORTED FROM CANADA**

***(Nothing stops Mad Bear from crossing the border)***



**"A treaty is the supreme law of the land and cannot be overwritten by statute."**

**-Mad Bear**

### **BANNED FROM CANADA**

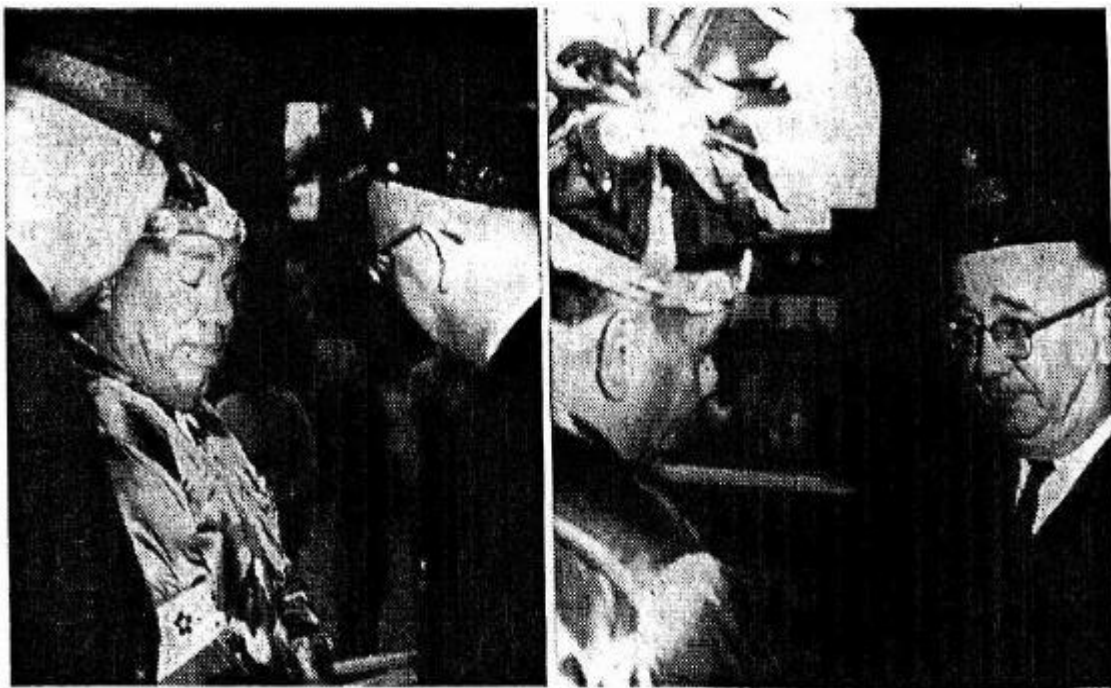
Canada was not too fond of Mad Bear's cozy relationship with Fidel Castro and his organizing role in the occupation of the Old Council House on the 6 Nations Reservation in Ohsweken, Ontario in 1959. Canada liked their Indians to stay quiet. They felt that every time Mad Bear visited, he riled them up and caused trouble. A number of years after Mad Bear's return from Cuba, in April of 1963, Canada sent him an official letter, to his Lewiston, New York address, notifying him that he was banned from entering their country.

This ban followed an incident that occurred one month prior, when he was refused entry into Canada by immigration officials. Mad Bear labeled the incident, "The Canadian version of the Berlin Wall against the Six Nation Indians." He charged these officials with violating the Jay Treaty of 1794.

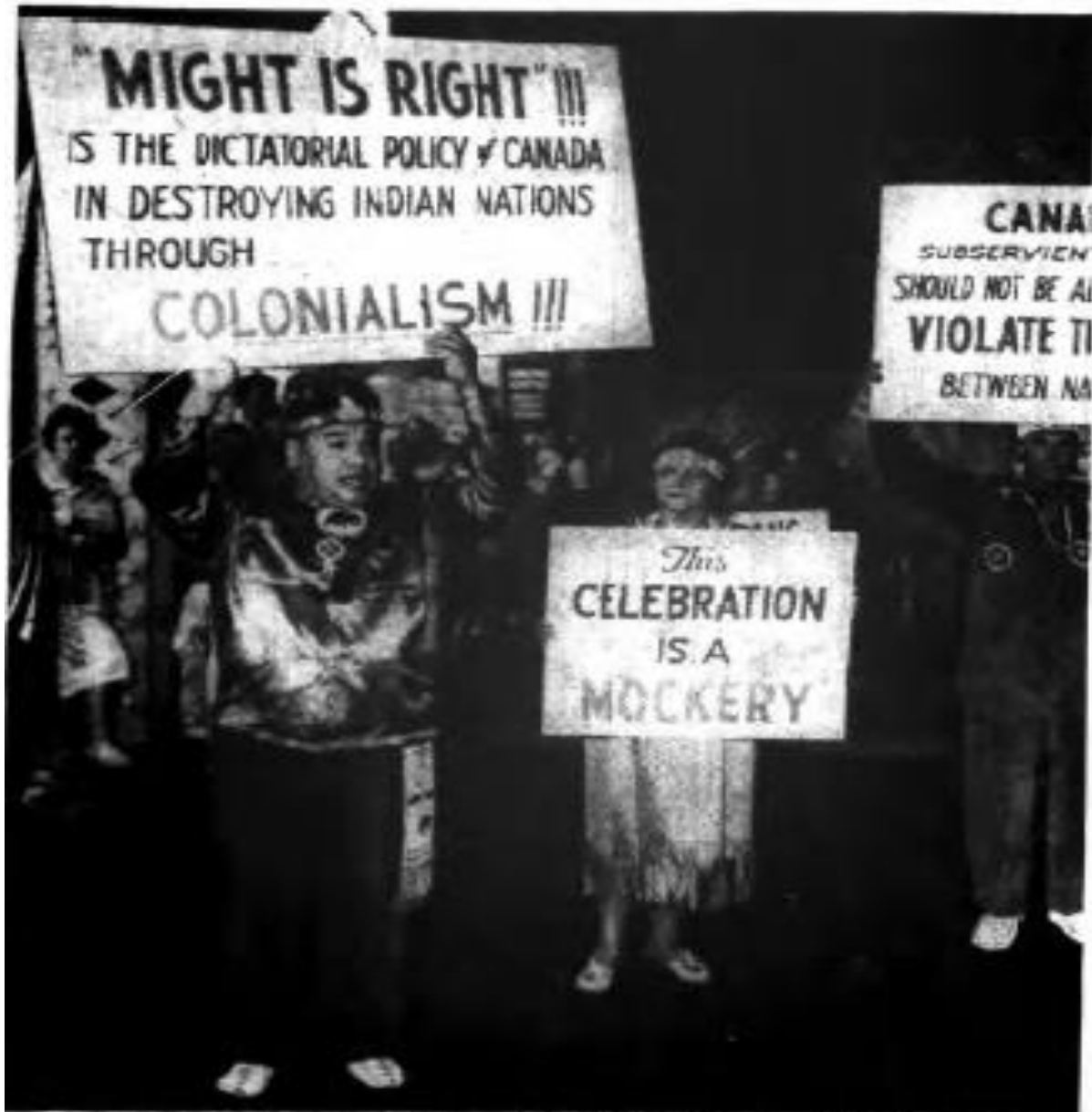
Mad Bear was in route to an Indian protest assembly in Brantford, protesting the proposal of Senator David Crowe (*Toronto*) to abolish the Indian reservations in Canada. Immigration officials told Mad Bear he would have to sign a declaration of intent and agree that he would not attempt to interfere in the politics of the Indians of Canada. Mad Bear replied back, stating that he would fight for the rights of all Indians, whether they are Canadian or American.

### **1963 I.D.L. ANNUAL BORDER CROSSING PARADE**

In July 1963, at the annual Haudenosaunee border crossing parade, American & Canadian Indians, except Mad Bear and his main supporters, celebrated the 36th anniversary of the Jay Treaty with a colorful parade across the Whirlpool Rapids Bridge. Mad Bear was very disappointed with the Indian Defense League for not supporting him.



Mad Bear informed Canadian officials that he expects to be allowed passage via the treaty which allows Indians free movement between the U.S. & Canada. He told them that he would be behind the lead car. During the parade, Canadian officials intercepted Mad Bear, who made no effort to elude them. After identifying himself, Mad Bear was told that he would not be allowed into Canada.



Anderson, left, and his mother march back to U.S. carrying protest signs . . . he was refused admittance to Canada.



Mad Bear and about six of his followers, including his mother, Mrs. Martha John, immediately raised signs over their heads and went back to the United States. The signs said, "Might Is Right," "This Celebration is a Mockery," and "Indians.. why celebrate the death of a treaty."



About 2,000 Indians took part in the parade, which included cars, floats and bands. After the parade, Clinton Rickard and the Indian Defense League held a celebration ceremony at Oakes Park, next to Niagara Falls, Ontario. An evening social program was held by the I.D.L. in the evening at the Graystone Ballroom.

## **MAD BEAR vs INDIAN DEFENSE LEAGUE**

Mad Bear felt that the I.D.L., including Clinton & William Rickard, deserted him. He was expecting that they would have canceled their annual border crossing celebration in 1963, as a result of his deportation. Leaders of the Indian Defense League claim that Mad Bear never made a formal application or turned in written evidence to them for assistance. They said, if he had, they would have looked into his case and if it was apparent there was a violation of the Jay Treaty the I.D.L. would have given him support.

As the Indian Defense League looked into Mad Bear's deportation case, they learned that Canada believes that the Mad Bear incident has no bearing on the Jay Treaty, that this is only a single unrelated occurrence, related to his role in the occupation of the Old Council House in 1959. They considered him to be an "agitator". The I.D.L., however, disagreed; they considered the barring of Mad Bear from Canada to be a violation of the Jay Treaty because the treaty gives definite rights to all Indians to cross the boundary line between the U.S. & Canada. There are no stipulations in the treaty which bar an Indian due to any affiliation with any organized group that is championing the Indian cause.

## **CAN'T STOP MAD BEAR**

Mad Bear's restriction on travel into Canada lasted up until the end of 1969. This didn't seem to stop him, however, from going back & forth between both countries between 1963 and 1969. Mad Bear was too clever and his medicine was too strong to be held back.

One time, for example, when Mad Bear was attempting to cross one of the Niagara River Bridges, he crashed his jeep through a wooden gate and proceeded into Canadian territory. Mad Bear needed to enter Canada to discuss the issue of having an Egyptian lawyer represent the Iroquois before the United Nations. Returning home, a few days later, he offered to send the bill to the B.I.A. for damages to the gate he had broken. Mad Bear explained that he crashed the gate to "exercise his political rights".

Another time, in 1969, he slipped through customs into Canada. Mad Bear was riding in a caravan of 60 cars and camp trailers in route to the Maniwaki Indian Reserve in Ontario to attend a segment of the 6 Nations sponsored Unity Convention.

Mad Bear passed right through Canadian custom officials without being noticed, even though they were on full alert that he would attempt to cross the border in defiance of Canada's attempts to ban him.

***(Reference Material)***

- "Chapter 11- Wallace "Mad Bear" Anderson: Media-Hound, Rabble-Rouser, or Renowned Indigenous Activist?" (written by Laticia McNaughton, re-posted on BgConv.com, a Transnational/American Studies thesis)
- "Anderson Barred at Border" (Buffalo Courier Express, FultonHistory.com, Sunday, July 21, 1963)
- "The New Indian" (article in Esquire: The Magazine for Men, August, 1970)
- "Indians Rap Border Act" (Adirondack Daily Enterprise, August 28, 1969)
- "Mad Bear Anderson can't enter Canada" (A.P. report/Adirondack Daily Enterprise, July 22, 1963)
- "Mad Bear Is Resentful Claims Indians Deserted Him" (Niagara Falls Gazette, FultonHistory.com, Tuesday, July 23, 1963)
- "Indian barred from Canada says Jay Treaty violated" (By Don Glynn, Niagara Falls Gazette newspaper, FultonHistory.com, March 25, 1963)
- "Mad Bear plans challenge of Canadians Jay Treaty" (by Joe Donaldson, Niagara Falls Gazette newspaper, FultonHistory.com, July 14, 1963)
- Mad Bear Raps Canada Order NIAGARA -'FALLS GAZETTE (Niagara Falls Gazette newspaper, FultonHistory.com, April 18, 1963)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)
- "Probe Is Expected Of Mad Bear Case" (Niagara Falls Gazette, FultonHistory.com, July 22, 1963)
- "Canada ban fails to bar Mad Bear" (Buffalo Courier Express, FultonHistory.com, August 31, 1969)

## **VISIT WITH THE LUMBEE TRIBE**

### ***(Tuscarora brothers to the South)***

Prior to Mad Bear's trip to Cuba, on April 2, 1959, he and several Iroquois from New York visited Robeson County in North Carolina, where 10,000 unrecognized Indians lived, to talk about pan-Indian unity with leaders of the newly created "Lumbee Tribe". These Indians did not have a treaty relationship with the U.S. government.

A part of this Lumbee tribe recognized themselves as Tuscarora, the others were identified as Sioux & Algonquin. With the Tuscarora Lumbee faction, Mad Bear discussed the building of a sweat lodge & Longhouse and bridging closer relations with the Tuscaroras up north in New York. He attempted to build a Lumbee-Tuscarora union.



***(Reference Material)***

- "Lumbee Indians in the Jim Crow South: Race, Identity, and the Making of a Nation" (by Malinda Maynor Lowery, University of North Carolina Press/Publisher, First Edition, April 15, 2010)
- "Tuscarora: A History" (written by Anthony F.C. Wallace, State University of New York Press/Publisher, January 2, 2013)
- "Tuscarora Chronology" (TuscaroraNationofIndians.org)

## **ST. REGIS TRADITIONAL CHIEFS APPOINT MAD BEAR**

### ***(The defense of Mohawk Alex Papineau)***

The hereditary Traditional Chiefs of the Mohawk Indian tribe on the St. Regis Reservation declared on June 4, 1959, that Mad Bear had been duly appointed to expose the recent brutal assault upon the Indians by New York State police.

Elected Chiefs of the tribe have disowned Mad Bear, who had rushed to the reservation to help defend an Indian accused of killing a state trooper. The Elected Chiefs, chosen under a voting system set up by the state, acted after Mad Bear made a heated attack against state and federal officials on television. The Elected Chiefs had ordered Mad Bear's evicted from the Northern New York reservation.

The Traditional Chiefs defended Mad Bear by saying, "He is being attacked and persecuted by New York State officials because he has the nerve to stand up for the rights of the people of the Six Nations by exposing the truth." These chief also stated that the state has been guilty of a long series of injustices against the tribe, and the Elected Chiefs are supporting the state in these injustices.

Mad Bear came to the St. Regis Reservation to defend Alex Papineau, a Mohawk charged with first-degree murder in the May 23<sup>rd</sup> shooting of a State Trooper, Ronald J. Donahue.

A fellow trooper, Charles O'Connell, was wounded in the same incident. Papineau was severely wounded by O'Connell during the shooting incident.

Longhouse members on the reservation were rallying to the defense of Papineau. They claimed that the two troopers shot each other in the dark.

Mad Bear spoke at a rally of 250 Mohawks. He said, "Papineau is a fine man. He was well liked on the reservation. He had no gun and never had a gun. He would not kill." Mad Bear went on to say, "Indians are like a piece of dirt to some troopers. The minute a state trooper becomes acquainted and realizes Indians are human as other people, those troopers are moved from the territory." Mad Bear also reminded the audience that Officer Donahue had threatened many Indians on the St Regis Reservation before the shooting incident.

***(Reference Material)***

- "One Trouper Dead, Another Wounded" (Fort Covington newspaper, FultonHistory.com, May 28, 1959)
- "Chiefs Designate Mad Bear To Expose State Troopers" (Ogdensburg Journal newspaper, FultonHistory.com, June 4, 1959)
- "Mohawks Still Stirred Up Over Shooting Fray" (by AP, Kingston Daily Freeman newspaper, FultonHistory.com, May 26, 1959)

## **MERCHANT MARINE TRAVELS**

### ***(Where's Waldo? Where's Mad Bear? Spreading Unity by Sea)***

Roxanne Dunbar-Ortiz, historian & activist, wrote in her memoir, "Outlaw Woman" about an encounter she had with Mad Bear while he was staying at a Merchant Marine house near her apartment in New Orleans. Mad Bear came to visit her and noticed a poster of Che Guevara that Roxanne had on her wall. Mad Bear pulled out a picture from his wallet of him standing in between Fidel Castro & Che.

Mad Bear then said, "Supplies to the mountain!" He was referring to the time, in the 1950's, when he as a Merchant Marine smuggled supplies from ships to the Cuban revolutionaries who were fighting against the U.S. backed Batista government.

Mad Bear shared more of his Merchant Marine exploits with Roxanne. One in particular started out with him being hired onto a banana boat heading to Ecuador. While in South America he sent a package to the city of Lima, in Peru, containing ten copies of a new bilingual tabloid, "Rainbow People", about indigenous struggle all over the western hemisphere.

In the Peruvian Andes, Mad Bear went to the capital city of Ayacucho and met with the Quechua & Aymara people who were organizing around the philosophy of the late Jose Carlos Mariategui, the 1920's founder of the Communist Party in Peru.

Mad Bear visited Chile and met with the Mapuche Indians. They were enthusiastic supporters of President Salvador Allende's socialist actions to legalize Mapuche land claims. Mad Bear urged Roxanne to work towards lifting the U.S. trade embargo against Chile.

Outside of Roxanne's Mad Bear account, Author Stan Steiner documented in his book, "New Indians" that Mad Bear had visited Vietnam 7 times. He quoted Mad Bear saying, "When I walk down the streets of Saigon, those people look like my brothers & sisters."

**"There is enough medicine in Africa that they could turn that continent inside out in a day."**

**-Mad Bear**

Esquire Magazine wrote about the time that Mad Bear was put under house arrest in Cape Town, South Africa, after publicly advising black South Africans to burn their identity cards. Mad Bear was also arrested in Taiwan for associating with 'recalcitrant' aboriginals and for photographing graves of Taiwan for the Taiwanese activists executed by the government. Mad Bear clearly saw during his Merchant Marine voyages that the injustices indigenous people face went beyond the borders of the United States.



The Niagara Falls Gazette reported on Mad Bear's Merchant Marine assignment in winter of 1967. They said that Mad Bear shipped out of Seattle, Washington. He then sailed through the Panama Canal before making port at Freeport, in the Bahama Islands. Then Mad Bear was off to the Mediterranean & Egypt. His ship cleared the Suez Canal and he spent several months operating in the Red Sea carrying cargo to Saudi Arabia, Aden and Iran.

Although, Mad Bear was not a Communist agitator he used the Merchant Marines to travel internationally and build a pan-Indian unity movement throughout the Americas; North, South & Central. He additionally built alliances with medicine people from Africa, Europe & Asia through his extensive world travels.

Mad Bear became a Merchant Marine, shortly after leaving the Navy in 1948 and he continued all the way up, every winter, until 1977. In total, Mad Bear traveled around the globe 8 times.

The Tuscarora clan mothers offered him an opportunity to become a chief on many occasions, 6 or 7 times. He declined their offer, seeking to be politically independent and free to roam the 4 corners of the Earth.

Mad Bear saw beyond the boundaries of his community & country and seen the world through his Merchant Marine eyes.

#### ***(Reference Material)***

- "Chapter 11- Wallace "Mad Bear" Anderson: Media-Hound, Rabble-Rouser, or Renowned Indigenous Activist?" (written by Laticia McNaughton, re-posted on BgConv.com, a Transnational/American Studies thesis)
- "Mad Bear crusades for Indian Rights" (by Tom Hewitt, Niagara Falls Gazette newspaper, FultonHistory.com, 1968)
- "Outlaw Woman: A memoir of the War Years, 1960-1975" (by Roxanne Dunbar-Ortiz, University of Oklahoma Press/Publisher, March 20, 2014)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)
- "The New Indians" (by Stan Steiner, Harper & Row/Publisher, June 1968)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

## **DISCRIMINATION AT AKWESASNE**

### ***(Mad Bear vs Elected Chiefs)***

On February 10, 1961, Akwesasne St.Regis Indians disputed amongst each other over the validity of a complaint charging discrimination and apparent conspiracy to take away their land.

Mad Bear, spokesman for the 6 Nations Confederacy and for five St. Regis Indians, filed an 11-page complaint with the State Commission against discrimination. Mad Bear's faction was leading a fight against the encroachment of land by industrial concerns in cahoots with public officials.

The other faction, led by members of a group calling themselves "Elected Chiefs" on the American side of the reservation in Northern New York, charged that Mad Bear made "false accusations" against the chiefs and major industries near the reservation.

Mad Bear's complaint to the state agency called for a wholesale investigation of state welfare proceedings, the method of Indian representation and the handling of tribal funds by the "Elected Chiefs," an investigation of the director of Indian Services, the relationship between Indian "representatives" and General Motors, Reynolds Aluminum & Alcoa (*a local speculating company*). All the large corporations have plants located near the reservation which faces the St. Lawrence Seaway.

Mad Bear's complaint protested the entire administration of justice as it concerned "Indian affairs". One of the main targets was the "Elected Chiefs" who were named as respondents in the case. Mad Bear charged that the Elected Chiefs were holding office illegitimately.

The chiefs, Thomas Tarbell, Alexander Solomon and Noah J. Ranson, said in a statement to the press that Mad Bear "has absolutely no connection with our tribe and certainly is not a spokesman for St. Regis, on the American side of the reservation."

Mad Bear contended that "the persons named, and their outside friends in the state administration, call themselves the 'Elected Chiefs', although there is indeed nothing 'elected' about them."

The central figure involved in Mad Bear's complaint case was 59-year-old Mrs. Mary Tebo, who was jailed for 30 days after ignoring an eviction notice served by the chiefs. Mrs. Tebo, a basket-weaver, lived in a one-room house, on a parcel of reservation land that the corporation had sought to purchase, with the consent of the Elected Chiefs. The charge of apparent conspiracy stemmed from the attempted acquisition. The discrimination allegation involved a priest who, Mad Bear said, "attempted to destroy our ancient faith".

Mrs. Tebo further alleged that her welfare payments were halted because she was born on the Canadian side of the reservation; however, she lived on the U.S. side of the border for most of her life. Mrs. Tebo said the Jay Treaty of 1794 permitted Indians to live on either side of the border.

Mrs. Tebo did not recognize the "Elected Chiefs" to be the true "leaders" of St. Regis Reservation. She and a faction of other Indians there adhered to the leadership of the hereditary chiefs and believed that the elections for "Elected Chiefs" were rigged.

The Elected Chiefs said the "false accusations" against them and the industries were considered by Indians on the reservation to "cause bad relations for the tribe."

***(Reference Material)***

- "Indians on warpath, hurling charges" (AP article, Albany, New York, The Knickerbocker News, February 15, 1961)
- "Discrimination Against Indian Charged" (Albany, New York, The Knickerbocker News, February 10, 1961)

## **ILLEGALLY CATCHING STURGEON**

***(Tastes so good)***

Indians claimed exemption from restrictions on hunting & fishing on their own lands. After Mad Bear received a summons from a game warden for illegally catching a sturgeon, before the case came up in court, he invited the Niagara Falls judge to a picnic. The Indians brought out fresh Sturgeon and began eating it with gusto until the judge asked for a taste. They gladly gave him a plateful and then took his picture, his mouth full of Sturgeon, with a grinning Mad Bear standing right next to him. Then Mad Bear showed the judge his summons. Consequently, his court case was dropped.

***(Reference Material)***

- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)

## **FISH-INS**

***(We have a right to fish)***



"Fish-ins" were staged in February 1964 by the National Indian Youth Council, a Native American civil rights organization formed in Gallup, New Mexico, in 1961. These "fish-ins" stood in defiance to the N.C.A.I.'s anti-demonstration policy.

During this time, whenever tribal members in Oregon & Washington fished for Salmon & Steelhead Trout off their tiny reservations, they were held subject to state law. State regulations prohibited the use of nets & traps even though these were traditional Native methods of taking fish from rivers & streams. Native Americans insisting on their rights guaranteed by the Medicine Creek Treaty by Territorial Governor Isaac Stevens (1818-1862), were subjected to arrest & prosecution. The right to fish became a unifying identity among the Nisqually, Puyallup and Squaxin Island tribes near Olympia, Washington.

"Fish-in" protests were used throughout the 1960's to dramatize racial discrimination, pride in Native heritage, and to assert treaty rights. The "fish-ins" garnered more media attention than the movement had received to date, at the time, and elevated the issue of American Indian self-determination to a national stage. The fish-ins also garnered celebrity support from actors such as Marlon Brando, Jane Fonda, Jonathan Winters and Dick Gregory.

Mad Bear participated in these "fish-ins" on several occasions. In the summer of 1967, Mad Bear, along with the American Indian Unity Caravan, stopped off at 24 reservations in route to Seattle. He said, "I helped the Indians in Washington State to get back the fishing rights that had been taken away from them."

In May of 1968, he met up with 24 Indians at Frank's Landing Indian Community in Olympia, Washington. He urged them to join the cause. Mad Bear announced, "The Indians and other races in this country cannot be kicked around any longer."

In 1974, a Federal court ruled that the native tribes were entitled to half the Salmon in Western Washington.

***(Reference Material)***

- "Where the Salmon Run: The Life and Legacy of Billy Frank Jr." (by Trova Heffernan, University of Washington Press/Publisher, 2012)
- "Native Americans and supporters stage fish-in to protest denial of treaty rights on March 2, 1964" (article by David Wilma, HistoryLink.com, March 1<sup>st</sup>, 2003)
- "Mad Bear crusades for Indian Rights" (by Tom Hewitt, Niagara Falls Gazette newspaper, FultonHistory.com, 1968)

**UNITED INDIAN ASSOCIATION OF AMERICA**

***(GI Home Loans for Indian Veterans)***

A United Indian Association of America was created by Tuscarora Veterans on May 6, 1965. It was created to lend weight to the drive among Niagara area Indians for government legislation that would provide grants to Indian veterans seeking to build homes on reservations.

Mad Bear served as the temporary chairman. He told the Niagara Falls Gazette press that both the Veterans Administration and the office of Senator Jacob Javits have promised assistance towards enacting the proposed legislation.

Indian veterans could not get GI home loans for building on reservations because they did not hold title to the land. Mad Bear expected that a delegation of Indians would be sent to Washington D.C. to confer with government officials & legislators about the legislation. Delegations of local Indians would also be sent to enlist the support of Indians living on other reservations as well.

***(Reference Material)***

- "Indian Vets To Organize Association" (Niagara Falls Gazette newspaper, FultonHistory.com, May 6, 1965)

## **M.L.K.'s POOR PEOPLE'S CAMPAIGN**

***(Black, Red & Brown Power)***



**"Our nation was born in genocide when it embraced the doctrine that the original American, the Indian, was an inferior race. Even before there were large numbers of Negroes on our shore, the scar of racial hatred had already disfigured colonial society. From the sixteenth century forward, blood flowed in battles over racial supremacy. We are perhaps the only nation which tried as a matter of national policy to wipe out its indigenous population. Moreover, we elevated that tragic experience into a noble crusade. Indeed, even today we have not permitted ourselves to reject or feel remorse for this shameful episode. Our literature, our films, our drama, our folklore all exalt it. Our children are still taught to respect the violence which reduced a red-skinned people of an earlier culture into a few fragmented groups herded into impoverished reservations."**

**- Martin Luther King Jr.**



## MAD BEAR & MARTIN LUTHER KING JR.

Mad Bear highly admired Martin Luther King Jr. (*M.L.K.*) and they met on several occasions. M.L.K. eventually sought out Mad Bear's leadership for his Poor People's Campaign and to adjoin the Black Power & Red Power movements together. Mad Bear did support M.L.K.'s campaign, but overall he declined the offer to link both struggles together. Mad Bear understood a convergence of movements would confuse the central issue upon which the Red Power movement stands upon; National Tribal Sovereignty.

Although both groups suffered from U.S. oppression & discrimination, American Indian activism was based on defending their original homeland & treaties with the U.S. government. Thus, the Red Power Movement was distancing itself from the United States, whereas the Black Power movement, as a whole, unlike the prior Marcus Garvey separatist movement of the 1920's, was focused on integrating blacks within the United States so-called system of democracy.



## **M.L.K. ENVISIONS A POOR PEOPLE'S CAMPAIGN**

M.L.K. announced the Poor People's Campaign at a staff retreat for the Southern Christian Leadership Conference (S.C.L.C.) in November 1967. Seeking a middle ground between riots on the one hand and timid supplications for justice on the other, King planned for an initial group of 2,000 poor people to descend on Washington, D.C., southern states and northern cities to meet with government officials to demand jobs, unemployment insurance, a fair minimum wage and education for poor adults & children designed to improve their self-image & self-esteem.

The Poor People's Campaign was seen by King as the next chapter in the struggle for genuine equality. Desegregation and the right to vote were essential, but King believed that African Americans and other minorities would never enter full citizenship until they had economic security. Through nonviolent direct action, King and S.C.L.C. hoped to focus the nation's attention on economic inequality & poverty. M.L.K.'s vision was for the poor people of all colors & backgrounds to assert & win their right to a decent life and respect for their culture & dignity. Many leaders of American Indian, Puerto Rican, Mexican American and poor white communities pledged themselves to the Poor People's Campaign.

Some in S.C.L.C. thought King's campaign was too ambitious, and the demands too vaguely defined. Yet, M.L.K. praised the simplicity of the campaign's objectives.

## **NON-BLACK MINORITY SUMMIT MEETING**

On March 14th, 1968, Dr. Martin Luther King Jr. had "quietly" tested strategies to overcome social barriers by nonviolence. He closed his doors to reporters and held a summit meeting with 78 non-Black minority leaders.

Mostly unknown to each other, participants came by invitation from across the United States to the heart of Black Atlanta. Mad Bear spoke on behalf of the Iroquois confederation. A deputy came from the bedside of César Chávez, who had barely survived a 25-day fast in penance for violent lapses by striking California farm workers. Tillie Walker & Rose "Crow Flies High" represented plains tribes from North Dakota, while Dennis Banks led a delegation of Anishinaabe Indians.

Lakota leader Hank Adams, who had spearheaded a drive for Northwestern Salmon fishing rights was there. Reies López Tijerina, "hailed as a Chicano Malcolm X", best known for having led an armed protest that occupied a courthouse in New Mexico the year before, also attended.

## **POOR PEOPLE'S CAMPAIGN MOVES FORWARD**

After Martin Luther King Jr.'s assassination in April 1968, S.C.L.C. decided to go on with the campaign under the leadership of Ralph Abernathy. On Mother's Day, May 12, 1968, thousands of women, led by Coretta Scott King, formed the 1<sup>st</sup> wave of demonstrators. The following day, Resurrection City, a temporary settlement of tents & shacks, was built on the Mall in Washington, D.C. Braving rain, mud, and summer heat, protesters stayed for over a month. Demonstrators made daily pilgrimages to various federal agencies to protest & demand economic justice. Mid-way through the campaign, Robert Kennedy was assassinated. Out of respect for the campaign, his funeral procession passed through Resurrection City. The Department of the Interior, using harsh measure, forced Resurrection City to close on June 24, 1968, after the permit to use park land expired.

Although the campaign succeeded in small ways, such as qualifying 200 counties for free surplus food distribution and securing promises from several federal agencies to hire poor people to help run programs for the poor, Ralph Abernathy felt these concessions were insufficient.

## **RED & BROWN MOVEMENTS COME TOGETHER**

On May 18<sup>th</sup>, Mad Bear traveled to Albuquerque, New Mexico, to participate, and later deliver a speech, in a 5 mile Southwest Poor People's Campaign (*P.P.C.*) march & rally. This march fused the Red & Brown movements together. Indians leaders, friends & allies of Mad Bear were there, like Thomas Banyacya (*Hopi*), Clifford Hill (*Creek*) and Beeman Logan (*Seneca*). The folk singer, Joan Baez, and actor/Native Rights activist, Marlon Brando, even showed up to show their support.

The following day, another Southwest contingent held a P.P.C. dinner gathering at the Annunciation Church School in Denver, Colorado. The city's Chicano organization, "Crusade for Justice" was there, along with Reies Tijerina's supporters from New Mexico, and the Black Panthers and Brown Berets from California. Both Southwest activities in Albuquerque & Denver demonstrated the diverse coalition that the Poor People's Campaign inspired.

### **CARAVANS ARRIVE TO WASHINGTON D.C.**



Both Southwest contingents arrived to Washington D.C. by caravan on May 23<sup>rd</sup>. There were some S.C.L.C. organizational & planning problems that arose which created tension between the Indian, Chicano & White protests groups and the S.C.L.C. The former initially felt "ignored & abused" by S.C.L.C. leaders. This was all "water under the bridge" as Mad Bear, who participated in the Washington D.C. event with his mother, Chief Beeman Logan and approximately 30 Iroquois supporters, looked back and confirmed that the campaign was a tremendous success. Mad Bear said, "I definitely would not call it a failure. The march itself was a great success because it showed the government and all the people who had been saying that less than 2,200 people would show up that they were wrong." The actual campaign attendance peaked at 7,000. Mad Bear concluded, "I think it's only the start. Right now all the leaders are re-grouping."



In regards to the poor people of Indian country, Mad Bear remarked, "I've seen poverty you wouldn't believe. But things are looking better for the Indians. We look into the future and see a bright new world for these poverty-stricken Indians." Mad Bear in 1968, via the "Unity Caravan" movement, toured 24 Indian reservations throughout the United States, traveling 17,000 miles. He was a man of action, not just talk.

## MAD BEAR, REIES TIJERINA & HANK ADAMS



During the Poor People's Campaign in Washington D.C., Mad Bear, the national director of the newly-formed Indian Nationalist Movement of North America joined a coalition with the southwestern Free People's Alliance, led by Reies Tijerina (*Chicano activist*) & Hank Adams (*Assiniboine Sioux*).

Hank Adams became a leader of the Washington State Indians who were up in arms over restrictions on their treaty rights to net Salmon. Reies Tijerina was a leader for the Chicano youth movement, providing them with an understanding of the long history of Spanish-speaking people in the American Southwest. He was also a more militant alternative to the non-violent leader, Cesar Chavez.

## **PROTEST AT THE JUSTICE DEPARTMENT & B.I.A. BUILDING**

After speaking at the June 21<sup>st</sup> Indian & Chicano protest at the Justice Department, the F.B.I. reported that Mad Bear & Joseph Montoya, both “in full Indian garb”, along with Hank Adams and 65 of his Mexican/Indian supporters, were standing outside of the Justice Department building. They were told to take their concerns to the Bureau of Indian Affairs office. They did, only to find out that the B.I.A., avoiding a raid, dismissed their office employees early, at 3pm, so the building could be locked down. Mad Bear and 75 Indian demonstrators still lead a protest regardless. George “Crows Fly High” from the Fort Berthold Indian Reservation joined in as well.

## **THE FALL OF RESURRECTION CITY**

June 25<sup>th</sup>, after Resurrection City fell, which ended the biggest multi-cultural protest the nation has ever seen, ethnic leaders met to forge ahead a new alliance, called the new Poor People’s Coalition. This included Reies Tijerina & Hank Adams, as well as Civil Rights activist Andrew Young (S.C.L.C.). They determined that America’s poor needed their own “embassy” in Washington D.C.

This “embassy” idea may have come from Mad Bear who already set up an embassy for his newly founded Indian Nationalist Movement of North America. In late June, the coalition set up an interim leadership structure and a 5-member Supreme Council that include Mad Bear & Reies Tijerina.

Mad Bear last task was to report back to the Tuscarora Council, regarding how the demonstrations went. He did not originally bring up the idea of attending the P.P.C. to the council since the Tuscarora people were pretty well-off, compared to poorer reservations around the county.

### ***(Reference Material)***

- “Martin Luther King, Jr. and the Global Freedom Struggle: Poor People’s Campaign” (article posted on KingEncyclopedia.Stanford.edu)
- “Phone interview with Michael Bastine” (Mad Bear’s apprentice)
- “Reies Tijerina, 88, Dies; Led Chicano Property Rights Movement” (article by Sam Roberts, NY Times, January 27<sup>th</sup>, 2015)

- "Civil Rights: Unfinished Business: Poverty, Race & the 1968 Poor People's Campaign" (dissertation by Amy Nathan Right, University of Texas, Austin, Texas, 2007)
- "Indian Affairs Bureau Scene of Picketing" (Tonawanda News newspaper, FultonHistory.com, June 21, 1968)
- "A new definition of Greatness" (by Rev. Kim K. Crawford Harvie, PDF file, January 17, 2010)
- "The Crusade for Justice: Chicano Militancy and the governments War on Discontent" (written by Ernesto B. Vigil, University of Wisconsin Press/Publisher, June 15, 1999)
- "Poor People's Campaign: December 4, 1967 – June 19, 1968" (article by Nancy Cho, BlackPast.org)
- "What's wrong with this picture" (by M.G. Bralley, mgbralley.blogspot.com, January 19, 2015)
- "Power to the Poor: Black-Brown Coalition and the fight for Economic Justice" (written by Gordon Keith Mantler, University of North Carolina Press/publisher, February 25, 2013)
- "Whites Rap Negroes On March Role" (Buffalo Courier Express newspaper, FultonHistory.com, Sunday, May 25, 1968)
- "Tuscarora heads militant group: Anderson was active in recent march" (article by Linda Grace, Niagara Falls NY Gazette newspaper, July 7, 1968, FultonHistory.com)

## **INDIAN NATIONALIST MOVEMENT OF NORTH AMERICA**

***(Mad Bear becomes National Director)***

**"Traditionalists have a greater connection with the Great Spirit and the forces of nature which could be more devastating when activated than the hydrogen bomb."**

**- Mad Bear**



July 7<sup>th</sup>, 1968, the Niagara Falls NY Gazette announced that Mad Bear was now the national director of the newly-formed Indian Nationalist Movement of North America.

The name of Mad Bear's organization indicates it was created to deal with a foreign government, like the U.S. Mad Bear would comment, "How can a citizen have a treaty with its own government?" His organization has an "embassy" in Washington D.C., with a staff of 12, and has already been visited by several foreign countries. Mad Bear also suggested that "the more militant young Indians have proposed going to these foreign governments for help in forcing the United States to recognize its treaty rights with the Indians."

Mad Bear's embassy was located at 4534 Reno Road in Northwest Washington D.C. This was the first embassy in the United States that the Indian Nations have ever established.

Mad Bear reported to the Gazette that his staff is preparing to send leaflets & fliers to reservations all over the country to seek support in their efforts. "I believe the young people, particularly the college kids, are the ones who are really taking hold of this. More Indians are going to come in now that many have failed to find their place with the black man's fight in America. Ours is different! Ours is for survival, and our lands and the right to remain segregated on our land."

Mad Bear got the idea of setting up his embassy after meeting with several Indians from the western states. "Right away I encountered tremendous interest, because there are so many things wrong."

Mad Bear told the Niagara Falls NY Gazette that he plans to meet with the Tuscarora General Council in 2 weeks. He plans to invite some of the Indians who he met in Washington D.C., and also the actor & Indian Rights activist Marlon Brando, who he has worked with for several years.

In regards to the Bureau of Indian Affairs (*B.I.A.*) department, Mad Bear said that they "previously frowned on the traditionalists and turned a deaf ear to their years and years of pleading. But now they have begun to look at them (*Traditionalists*) in a new light. If the government begins to talk seriously, which is possible, I believe the whole Indian question can be resolved peacefully."

"The Indians are not prepared to begin violent methods because it would be foolish when we're such a small minority. But the traditionalists have a greater connection with the Great Spirit and the forces of nature which could be more devastating when activated than the hydrogen bomb."

***(Reference Material)***

- "Tuscarora heads militant group: Anderson was active in recent march" (by Linda Grace, Niagara Falls NY Gazette, July 7, 1968, FultonHistory.com)
- "Capitol Embassy Set Up By Indians" (Niagara Falls Gazette newspaper, FultonHistory.com, June 26, 1968)

## **UNITY CONVENTIONS & UNITY CARAVANS**

### ***(Building a United Indian Front)***

For so long, American Indian life imitated art, both mute & stoic; an embodied expression of a once proud people now defeated & demoralized. For much of American society, American Indian voices had fragmented into the monosyllabic grunts of Lone Ranger's Tonto or the mythic mimeographs of the ancient noble savage, a romantic yet primitive relic trapped in America's tragic past. With the emergence of the twentieth century pan-Indian unity movement, these past images & reflections, by the 1960's would be replaced by the emerging symbols of Red Pride and the real-life protest demonstrations of Red Power.



## **FEDERAL POLICIES FUELED PAN-INDIAN ORGANIZATION**

In 1934, Congress passed the Indian Reorganization Act (*I.R.A.*), which prohibited individualized allotment & sale of tribal lands, established legal procedures for adjudicating Indian land claims in federal courts, expanded the power of Congress to create new reservations, and helped tribes establish governments & constitutions.

The I.R.A. put into place political, legal, and economic structures that a new generation of Indian leaders took advantage of. While guilty of continued paternal practices (*as the trustee*), the New Deal-era Indian programs at least made some improvements. They reversed the disastrous policy of allotment, responsible for the loss of millions of acres of tribal lands.

Of most importance, the I.R.A. established a process for democratically electing leadership in governing councils, laid the ground work to establish the inter-tribal organizations such as the National Congress of American Indians (*N.C.A.I.*) in 1944 and enhanced tribal development organizations for community reinvestment.

The I.R.A. was intended to modernize & assimilate American Indians; to lay the groundwork for the subsequent inter-tribal communication & political mobilization. Pan-Indian Unity was further assisted via education policies instructed in English that enabled greater inter-tribal communication and supra-tribal Indian identification based on common experiences & interests.

In 1943, the Senate Indian Affairs Investigation Subcommittee released a report (*Senate Report 310*) that signaled a shift in public opinions and Congressional attitudes toward tribal government. Although, not using the word “termination”, the report advocated extinguishing all tribal land claims and abolishing the B.I.A. Concomitant with the decline in support for New Deal social service programs, pro-Indian assimilation forces gained strength.

Throughout the Truman administration and the 80th Congress, a number of bills were introduced that used the language of emancipation to discuss reform programs designed to facilitate urban relocation and wean tribal dependence on federal money. Despite popular mythology, a large portion of the American Indian population was neither interested nor ready to assimilate into mainstream society.

In a generation, the pendulum had swung back toward the aggressive assimilation of the allotment period in the late nineteenth century. This change of opinion culminated in the passing of "The Indian Termination Act" (*HCR-108*) in 1958. This act stripped Indians of their sovereignty & land, terminated all treaties, ended government funding and decreed them full citizens of the United States with the same rights as white Americans. Many members of Congress, the B.I.A. and even the Department of the Interior believed this act would help the Indian people.

The education of Indian youth was now the responsibility of the states. Indians were forced into public schools, attendance decreased and Indian children suffered, since many could not speak English. The B.I.A. during this period decided to shut down many boarding schools; forced assimilation continued. It wasn't until the early 1970's that the Termination Act of 1953 and its dolorous effects on Native Americans were reversed.

### **INDIAN VETERANS CONTRIBUTE TO PAN-INDIAN UNITY**

American Indian veterans of World War II formed a distinct cultural community that constituted a significant & powerful sect of leadership in the early formations of the Red Power movement, specifically in the N.C.A.I.

World War II raised incomes for families of veterans, providing a strong resource base in American Indian communities for cohesive social action. Veteran access to the military, college, and vocational education via the GI Bill, drastically changed American Indian attitudes towards education in general; it gave a sense that American Indians could compete in the "white man's world" and even succeed.

The combination of greater ethnic cohesiveness, higher income, advanced education, burgeoning organizational structures, and greater contact with white communities in urban settings, meant that American Indians possessed not only the necessary resources for widespread collective action but a greater collective ethnic consciousness of the challenges they faced.

## TWENTIETH CENTURY PAN-INDIAN ORGANIZING

Native American people established inter-tribal/pan-Indian organizations throughout the twentieth century. Existing scholarship has made us familiar with several, including the Society of American Indians (1911), Indian Defense League (1926), American Indian Federation (1934), National Congress of American Indians (1944), National Indian Youth Council (1961), and the American Indian Movement (1968).



On the other hand, there are others many know very little about. Two such organizations are the Brotherhood of North American Indians (1911) and the League of North American Indians (1935), also called the League of Nations Pan-American Indians. There are multiple reasons why so little is known about them. Both organizations were led by so-called controversial figures and written descriptions about them are largely negative, based on official Bureau of Indian Affairs (*B.I.A.*) documentation.

The League of North America Indians convened a Grand Spiritual & Temporal Council in 1963. 500 people from 35 tribal nations attended. Also, that same year, the Hopi's combined their inter-tribal "Meeting of Indian Brothers" with their "Meeting of Religious People", which brought Indian & Non-Indian people together for the 1st time.



Pan-Indian youth organizations were also coming in to existence in the 1960's, such as the N.I.Y.C. The National Indian Youth Council (N.I.Y.C.) was established in 1961 by young American Indians, led by Clyde Warrior (*Ponca*) & Mel Thom (*Walker River Paiute*). The N.I.Y.C. was a result of youth dissenting from acculturated & accommodist (*B.I.A.*) tribal leaders during the American Indian Chicago Conference in 1961.



Fig. 2. Clyde Warrior (center) with Bruce Wilkie (left) and Mel Thom (right) at a conference in Nevada in 1964. Reproduced from Stan Steiner's *The New Indians*.

The N.I.Y.C. was a predominantly nationalist organization that endorsed confrontation, direct action against the B.I.A., and a critique of white society as parasitic. They began publishing a newsletter in 1963 called "Americans Before Columbus". In 1964, "Red Power" was openly championed by N.I.Y.C. leadership.

In 1966, Mad Bear and pan-Indian representatives organized a conference in Washington D.C. to discuss social problems and the religions of their people. This conference demonstrated to Washington D.C. the existence of an international Indian movement.

## **THE LEAD UP TOWARDS INDIAN UNITY CONVENTIONS**

Today, if you take a survey amongst the American Indian people and even many of their Traditional Elders, very few know about the Iroquois-initiated Pan-Indian "Unity Conventions" of the late 60's or the "Unity Caravans" of the late 60's & early 70's.

Leading up to the 1<sup>st</sup> Unity Convention in 1967 was the growth of traditionalism & Native American demonstrations. On the spiritual side, Longhouse attendance went from only a dozen people showing up for ceremony to having all the benches full with new members. On the activism side, the involvement of the National Indian Youth Council in political protests over fishing rights by tribal communities in the Northwest, beginning in 1964, signaled a militant turn for that organization and a radicalization of Indian youth.

Chief Clinton Rickard of the I.D.L.A. passed away in 1964. His death did incalculable damage to the growing eastern pan-Indian movement. Some of his work was then assumed by others, including Chief Alfred Gagne (*Mohawk*) who took over much of Rickard's work through his organization, the League of Nations Pan-American Indians, which had 15,000 members from North & South America.

**"We strongly believe the Iroquois Confederacy  
will one day cover the whole land."**

**-Mad Bear**

At the 1966 Tuscarora Pow Wow on September 17, when a shower of meteorites hit the sky across the continent, Mad Bear received the sign he had asked from the Great Spirit. This was a hopeful sign that new Indian nations would rise again via a United Indian Movement.



## UNITY CONVENTION OF 1967

Chief Gagne began work with Iroquois traditionalists like the Tonawanda Chief Beeman Logan (*Seneca*) and Mad Bear (*now chairman of the Tuscarora General Council*) to organize a Unity Convention to build a united front of Indian nations to protest territorial & assimilation intrusions by the U.S. & Canadian governments.

Word quickly spread via 1,400 letters sent to the 4 directions. 171 chiefs responded and were in favor of the unification movement. Onondaga traditionalists, like Leon Shenandoah (*selected as the Tadodaho on December 7, 1968*) and Irving Powless Sr. came to join the Unity Convention, as well as Clifton Hill of the Creek Centralization Committee, Craig Carpenter (*Mohawk*), Peter Homer (*Oneida*), Thomas Banyacya, Princess Little Flower (*Hopi*) and many other tribal leaders.

The gathering was held in late August of 1967 at the Seneca Tonawanda Longhouse. 175 delegates attended from 51 tribal nations. Delegates from Mexico, like Antonio J. Batista Orozco (*Toltec*) were in attendance as well. His country was also experiencing a revival of Indian spirituality.

At the meetings they compared prophecies & tribal customs and strategized on taking political action as a unified body. Clifton Hill announced, "Indians for the first time are starting to unite with one heart, one mind."

## UNITY CARAVAN OF 1967



Perhaps even more significant than the week-long convention was the cross-country unity caravan that followed. This Unity Caravan, which some may refer to as the "4 Arrows" or "White Roots of Peace", was mostly likely inspired by Mad Bear's first caravan excursion in 1959 when he organized a caravan to transport the deceased body of Chief Ray Johnson from Washington D.C. to the chief's home in California.

While most of the delegates headed back to their reservations after the gathering, the leaders & core organizers of 17 nations, like Mad Bear, Alfred Gagne, Clifton Hill, Beeman Logan, Thomas Banyacya, Jenson Jack (*Ute*) & Semu Huaute (*Chumash*) arranged the "North American Indian Unity Caravan for Peace". It was agreed that their arrangement would be approved by the Six Nations (*Iroquois*) Grand Council. The Council met in an emergency meeting and gave the Unity Caravan the green light to proceed with their cavalcade.

On September 2, 1967, 5 carloads of Unity Caravan representatives, sponsored by 24 Indian nations from the convention, left Tonawanda, led by Chief Beeman Logan, for a 2 week pilgrimage across the United States. Their goal was to visit approximately 200 tribes on their path.



Princess Little Indian and her Hopi Dancers, who had gained popularity in Hollywood, took to the road a few days prior to September 2<sup>nd</sup> to raise money, handle public relations and drum up active supporters & recruits for the Unity Caravan. They made stops at all the key reservations on the caravan itinerary. Bumpers stickers were passed out that said "I support the North American Indian Unity Caravan."



Smiling Bear

Little Hunter

Princess Little Flower

OFF TO CALIFORNIA — A station-wagon of Hopis, including Princess

along the way—and not for social reasons. Mad Bear Anderson, a Tuscarora

**"The Unity Caravan does not enter Indian territory and say we want to be your leaders, but it attempts to inspire people to stand up for their rights and to work together for Indian unity."**

**-Mad Bear**

The Unity Caravans traveled through the Great Lakes region and joined a Canadian contingent at Whitefish Bay (*Sault Ste. Marie*) in Michigan. From there the Unity Caravan continued westward along the U.S. & Canada border up to the state of Washington. On this cross-country cavalcade the Unity Caravans met with other traditionalists along the way and invited them to join the caravan. Their final westward destination was a Pow Wow at the Hoopa Valley Reservation of the Hupa (*Hoopa*) Indian tribe in California.

Some of the representatives planted sacred stones on their circular path as they trekked through the country visiting reservations, promoting inter-tribal unity, the return of traditional customs and the preparation needed for the coming new world cycle.

On their eastern return, the Unity Caravans drove through the Southwest, reaching the state of Oklahoma for another Pow Wow. Chief Beeman Logan, in regards to the pow wows at Hoopa Valley & Oklahoma, announced prior to taking the caravan on the road, that "these pow wows will result in the largest Indian meeting for unity in our history."

Prior to the Unity Caravan returning home to Tonawanda, they stopped and met with federal officials at the White House in Washington D.C. They did not meet with the President directly, but they were able to present their grievances to the Johnson administration. Their main petition was to end termination efforts & assimilation policies by the U.S. government.

**"No longer will Indians living on reserves in Arizona or British Columbia feel alone. They know now that we can all be together in times of trouble and that once again we are one family."**

**-Mad Bear**

The Unity Caravan sought to complete the task that Hiawatha began many years ago. The co-founder & leader of the Iroquois Confederacy, Hiawatha, was a skilled & charismatic orator. He was instrumental in persuading the Senecas, Cayugas, Onondagas, Oneidas and Mohawks to accept the Great Peacemaker's vision and band together to become the Five Nations (*later 6*) of the Iroquois Confederacy.

The 1967 Unity Caravan took the first step, since Hiawatha, to extend the brotherhood across the continent so that the Native Indian people can live in peace, within their own sovereign national boundaries.

The Unity Caravan also brought out Indian teachings & traditions, which were previously suppressed and driven underground. Mad Bear led this charge and he convinced his Hopi counterparts & traditional allies to openly share their ancestral wisdom & knowledge.

Keep in mind that Mad Bear was not yet 40 years old and he shared a great rapport with the burgeoning Red Power movement. In contrast, most of the leadership behind the Unity Convention & Unity Caravan were much older than Mad Bear. They were elders in their 50's, 60's & 70's and they needed some initial persuasion & convincing to bring their teachings & traditions out into the open. These elders grew up in a time when Indians were ashamed of being Indian. They faced similar dehumanization (*less than human*) campaigns that the U.S. employed on their enemies, the Japanese & Germans (*Eisenhower's Morgenthau Plan*), in World War II.

Also bear in mind that the Unity Caravan was in operation a decade prior to the passing of the American Indian Religious Freedom Act of 1978. It wasn't easy to profess Native Indian Spirituality and the Traditional Elders took a lot of heat for their activities, even from their own so-called "progressive" Indian communities who did not support their "old" ways. Fortunately, the unity movement proceeded and 1967 was a pivotal year of pan-Indian Unity.

## **UNITY CARAVANS & HIPPIES**

The Iroquois & Hopi contingent within the Unity Caravan led the movement towards pan-Indian unity. Both had a history of burying their weapons and championing peace. Both understood that, ultimately, unity between all 4 directions was necessary. 1967, however, their focus was on the unification of the Indian peoples.

The Unity Caravan passed up an opportunity to converge with the hippies in the Bay Area in September, 1967. They declined an offer from Ron Thelen, owner of the Psychedelic Shop in Haight-Ashbury, to discuss their religion, prophecies and ways of life with the hippies in a 2 hour cultural exchange workshop that he was organizing.

In their absence, Rolling Thunder (*Cherokee*) and a delegation of Shoshone showed up and presented a talk on the coming "purification".

## **HOPIS & HIPPIES**

The Hopi have prophetic signs that lead up to end times, the crossing from the 4<sup>th</sup> world to the 5<sup>th</sup>. Relevant to 1967, was their Eight Sign, "You will see many youth, who wear their hair long like my people, come and join the tribal nations, to learn their ways and wisdom." This clearly indicated the arrival of the "Hippie" movement & subculture that originated in the U.S., primarily with white youth.

Ironically, prior to the arrival of hippies, the Indian youth seemed at a loss. They were not really listening to their Traditional Elders. The long haired hippies saw "Indianness as cool", something to be valued, preserved and perpetuated. The arrival of hippies added fuel to the fire that was already burning via the protest movements of the Iroquois people in the East and the fish-in demonstrations in the West. Now, Indian youth collectively began to see their Indianness as being "cool" as well.

## **UNITY CARAVANS & CHICANOS**

In the later years of the Unity Caravan, the movement did reach out beyond pan-Indian unity and visited a Chicano community center in 1971 called, "El Centro Cultural de La Raza", a Chicano community center in San Diego. The purpose was to unite indigenous people in solidarity.

## **UNITY CARAVANS, NON-INDIANS & MORMONS**

On August 18, 1972, a Unity Caravan gathering, called the "Gathering of Nations" was held in West Jordan, Utah. This particular event was held for the benefit of the Mormons. It was the first Unity Caravan to bring Indian & Non-Indian people together in solidarity. Comedian & political activist, Dick Gregory, was in attendance, as well as Rolling Thunder and Zula Brinkerhoff.



The Gathering of Nations was most likely organized by Zula Brinkerhoff. She previously sponsored a "World Council of Indians" (*Gathering of Indian Brothers*) meeting at Draper Park in 1966, hosted by Mad Bear and attended by Rolling Thunder as well.

## **NATIONAL ABORIGINAL TRADITIONAL CONVENTION OF 1968**

**"Today our tribes are united again. Today our people have formed the circle of brotherhood & friendship here. Eventually, this circle will go around the world. The brotherhood & peace that the world is seeking will now start on this land here."**

**-Iroquois Delegation**

Inspired by the Unity Convention of 1967 and its Unity Caravan offspring, Clifton Hill returned to his Creek Nation home and began promoting the gospel of inter-tribal unity. He was a Baptist minister, fluent in Muscogee language and a grassroots political organizer. Clifton had even traveled to Washington D.C. to testify at congressional hearings on behalf of Creek land claims. In 1965, Clifton Hill and other traditionalists formed the "Creek Centralization Committee" to advocate for tribal self-determination. Earlier in 1968, in May, he joined Mad Bear & Beeman Logan at Martin Luther King's Poor Peoples Campaign in Washington D.C.

The Creek Centralization Committee along with the Cherokee Committee Organization held a follow up "Unity Convention" the following summer, in June of 1968, at Clifton Hill's mother's 40 acre allotment in Henrietta (*near Okemah*), Oklahoma. Clifton promoted the event in his widely read periodical "Indian Voices". He and Thomas Banyacya also talked about the gathering a few months prior, during their lecture at the International Conference on Education & Culture, in Chicago.

The National Aboriginal Traditional Convention (*Unity Convention #2*) lasted 7 days and attracted delegates from 68 tribes in North America, Canada & British Columbia, including Mad Bear, Thomas Banyacya and Chief Lane Deer aka John Fire (*Rosebud Sioux*). The Heritage Treaty, a unity act which includes all Indian tribes, was adopted at the meeting.

## UNITY CONVENTION OF 1969

**"We want you to know that there is still spiritual power that will back up our prophecies, and every Indian tribe has prophecies."**

**- Mad Bear (1969 Unity Convention)**



—Times Staff Photo  
**CONVENTION CHIEFS** — Indian chiefs present at the Hogansburg long house meetings this week Monday through Thursday are left to right: Thomas Banyacya, Hopi nation, Arizona; Peter Mitten, Cayuga nation, Brantford, Ont.; **Mad Bear** Anderson, rora nation, Lewiston; Moses Baker and Michael Mitchel, local Mohawk Indians. Meetings are a part of the annual unity convention of American and Canadian Indians.

**"We are asking each of you delegates to go back to your reservations, your ranch areas, your Indian religious ceremony grounds, dance stomping grounds, your pow wow grounds, and take this message back from the Iroquois, and tell them to think back into the sacred instructions that were given to the old people a long time ago. If your power comes from the Drum Society, or the Medicine drum, or from other Indian religions or beliefs that you have; go back to it and keep the spiritual power you have and we will unite in a spiritual way."**

**- Mad Bear (1969 Unity Convention)**



**"Unity Convention is a spiritual revival of the American Indian."**

**-Hopi Delegate**

In August 16, 1969, another Unity Convention was held at the Seneca Tonawanda Reservation. This gathering was attended by over 100 delegates, represented by 71 tribal nations and some tribes from others countries as well. Just like the 1967 Unity Convention, Alfred Gagne, Beeman Logan & Mad Bear urged the Iroquois Confederacy leaders to host the event. They agreed, along with approval of their new Tadodaho, Leon Shenandoah (*Onondaga*).

This 1969 Unity Convention and the one in 1967 were surely inspired by previous inter-tribal "Gatherings of Indian Brothers" held at Hotevilla a decade earlier. It is possible that these Iroquois conventions where in the same lineage as the Hopi gatherings. In Zula Brinkerhoff's book, "God's Chosen People" she referred to the 1969 Unity Convention as being a "Unity Gathering of Indian Brothers".

At this convention, Mad Bear was the chairman and he led stormy sessions on the question of letting government-employed Indians into the Council House. So that the Indians could express themselves freely, all non-Indians, with the exception of one magazine writer, had already been excluded from earlier convention meetings. Mad Bear thought that mixing with the traditional-minded Indians would be good for the soul of any lost brother, and thus it was decided that the Unity Convention should welcome any (*government-employed*) Indian who might come in.

The Unity Convention discussed issues like issuing identity cards to all North American Indians who want one, taking this authority away from the B.I.A. They also talked about tribal delegates traveling throughout the country to support demonstrations involving Indians.

Because of media scrutiny and misrepresentation of the 1969 Unity Convention, Mad Bear had stepped in to become the spokesperson to set the record straight.



The backdrop leading up to the 1969 Unity Convention was the Mohawk's international bridge crisis at Cornwall Island in December of 1968. The convention's most controversial agenda item, however, was the growing Red Power Movement.

Three youth activists from New York made impassioned speeches describing their newly formed "Pipe-Tomahawk Clan" and inter-tribal organization modeled after the Black Panthers. Most of the convention's delegates were traditionalists who showed little interest in the tactics advocated by these young radicals. The Iroquois Elders countered the youth by expounding on the Great Law of Peace and on the need to pursue non-violent strategies in their defense. Reflecting back on this debate, Mohawk delegate Tom Porter commented, "These traditionalists may have been pacifists, but they were not passive."

**"Today we run to Ottawa, to Washington D.C. and say, 'We want this. And we want that.' I can't really blame Ottawa or Washington D.C. for not acknowledging us because maybe tomorrow I will go to Washington D.C. and I will say, 'My people wants this.' The next day another person (different tribe) will go there and say, 'I want this.' How do they understand what you want? We are not united!"**

**-Tom Porter (1969 Unity Convention)**

After convening for 4 days at the Seneca Tonawanda Reservation, the convention moved to Onondaga territory, then convened at the Mohawk Akwesasne Reservation and concluded at a Maniwaki Algonquin meeting space (*home to William Commanda*) near Quebec City, in Canada. Thus, in traditional symbolic form, the 1969 Unity Convention started off by having delegates enter at the western door of the Iroquois Longhouse, moved through the Onondaga center, then left out of the eastern door to close out their historic inter-tribal gathering.

## **NORTH AMERICAN INDIAN TRAVELLING COLLEGE**



Iroquois activists, inspired by the 1969 Unity Convention, organized the North American Indian Traveling College aka White Roots of Peace collective for the purpose of encouraging inter-tribal solidarity. A group of traditionalists led by Ernest Benedict (*Mohawk*) & Tom Porter (*Mohawk*) made a 2 month tour of the west coast, visiting reservation communities, urban centers, college campuses, churches and prisons.

The White Roots of Peace shared the Haudenosaunee teachings of the Great Law of Peace, promoted the arrival of the Akwesasne Notes newsletter and presented "You are on Indian Land", a documentary about the Cornwall Island Bridge blockage by the Mohawk Nation in 1968.



Thanks to Indian Unity, other diabolical plans to encroach on Indian sovereignty were most likely hindered as well. These encroachments are typically incremental, so they sneak up on the Indian people when their guard is down. During 1979 to 1973 the Indian people's guard was up.

By 1973, many of the Traditional Elders were now aging and needed to rest. Their many decades of activism were now taking a toll on their collective health. The additional stress of violent clashes between U.S. government & young Red Power youth activists at Wounded Knee and elsewhere was probably a contributing factor as well.

As the aging Traditional Elders went into retirement there was unfortunately no "young blood" to replace them. There were some younger followers & apprentices of these men, but not enough of them to carry the weight of this historical movement forward. An organized pan-Indian political movement in North America eventually diminished in size & intensity.

It was the disastrous U.S. designed B.I.A. termination/assimilation policies of this era that created the conditions where the majority of the Indian youth were not raised with traditional Indian values and they lost much of their Native roots and wisdom teachings. Despite the lack of Elder role models, a "Red Power" youth movement, like the American Indian Movement, was ignited and on the war path over Native Rights in the late 60's to early 70's.

## **UNITY CARAVANS AFTERMATH**

After 1973, there were smaller follow up unity gatherings during that decade. Now that that general pan-Indian awareness was achieved by the Unity Caravans, the post-1973 gatherings focused on what comes next, what specific actions were needed to be taken to advance the causes of Native American activism. Some of the Indian activists directed their efforts to find justice through the United Nations & World Court. At the very least, they hoped to use these international platforms as a way to voice their concerns for the environment and the plight of indigenous peoples.

***(Reference Material)***

- "Intertribal Traditionalism and the Religious Root of Red Power" (an article written by James Treat for Lee Irwin's book "Native American Spirituality: A Critical Reader", University of Nebraska Press/Publisher, November 1<sup>st</sup> 2000)
- "Almost Invisible: The Brotherhood of North American Indians and the League of North American Indians" (written by Steven J. Crumb, excerpt from his book "Almost Invisible", Muse.jhu.edu, Spring, 2006)
- "Chapter 11- Wallace "Mad Bear" Anderson: Media-Hound, Rabble-Rouser, or Renowned Indigenous Activist?" (written by Laticia McNaughton, re-posted on BgConv.com, a Transnational/American Studies thesis)
- "The Iroquois struggle for survival: World War 2 to Red Power" (by Laurence M. Hauptman, Syracuse University Press/Publisher, 4<sup>th</sup> Edition, April, 2015)
- "Indians planning Unity Cavalcade" (A.P. article by Jeff Browne, Amsterdam Recorder newspaper, August 29, 1967, FultonHistory.org)
- "Indian Meeting" (Watertown Daily Times newspaper, FultonHistory.com, August 27, 1969)
- "Iroquois Work For Law Of Peace" (The Times Record newspaper, FultonHistory.com, August 20, 1929)
- "Indians Believe Day Nearing When They Will Regain Power" (Union Sun and Journal newspaper, FultonHistory.com, August 23, 1967)
- "Indians End Conference, Score Policies" (by UPI, The Kingston Daily Freeman newspaper, FultonHistory.com, August 28, 1969)
- "The rhetoric of Red Power and the American Indian occupation of Alcatraz" (a dissertation by Casey Ryan Kelly, University of Minnesota, June 2009)
- "Nation within a Nation: Trail of Tears" (interview by Mad Bear in 1967 for WBFO radio at the State University of New York at Buffalo, archived by the American Philosophical Society)
- "Rolling Thunder" (by Doug Boyd, Delta/Publisher, January 15, 1974)
- "American Indians plan Unity Caravan for Peace" (article by Jeff Browne, Union Sun Journal newspaper, August 21, 1967, Fulton History.org)
- "Unity Caravan planned" (article in the Times Standard newspaper, Eureka, California, September 4, 1967)

- "For this Land: Writings on Religion in America" (by Vine Deloria Jr., Routledge/Publisher, November 21, 1998)
- "Indian Convention in Oklahoma" (article in the Daily Republic newspaper, Mitchell, South Dakota, June 22, 1968)
- "A Companion to American Indian History" (edited by Philip Deloria, Neal Salisbury, Wiley-Blackwell/Publisher, March 12, 2004)
- "The Oxford Handbook of Millennialism" (by Catherine Wessinger, Oxford University Press/Publisher, October 17, 2011)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)
- "Petroglyphs in Water Canyon" (by Lynn Bishop, "The Relief Mine" mimeograph, July 1958)
- "Hippies, Indians, and the Fight for Red Power" (by Sherry L. Smith, Oxford University Press/Publisher, May 3, 2012)
- "The National Congress of American Indians: The Founding Years" (by Thomas W. Cowger, University of Nebraska Press, February 1, 2001)
- "Around the Sacred Fire: Native Religious Activism in the Red Power Era" (by James Treat, University of Illinois Press, December 3, 2007)
- "Danza Mexican: Indigenous Identity, Spirituality, Activism & Performance" (written by Jennie Marie Luna, San Jose State University, Mexican American Studies, Faculty Publications, 2011)
- "God's Chosen People of America" (written by Zula Brinkerhoff, Publisher's Press/Publisher, 1971)
- "B.I.A.'s Impact on Indian Education Is an Education in Bad Education" (article by Darek Hunt, IndianCountryTodayMediaNetwork.com, January 1, 2012)
- "Mad Bear named head of Council" (Niagara Falls Gazette newspaper, Friday, June 2, 1967)
- "1972 Indian Pow Wow for the Mormons" (by Blueotter, Zionspath.com)
- "Wovoka Biography" (by Encyclopedia of World Biography, Ghostdance.com)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)
- "Hopi Prophecy" (article on WelcomeHome.org)
- "National Indian Youth Council" (Wikipedia)
- "Hiawatha" (Wikipedia)



## **ALCATRAZ OCCUPATION OF ALCATRAZ**

***(We have legal right to this native land)***





Richard Oakes fought to unify Natives and educate people about cultures indigenous to the western hemisphere. Mad Bear helped structure Richard's philosophy & pan-Indian outlook.

Activism also surrounded Richard Oakes. As a young man, Richard saw firsthand the 1965 grape strikes led by Cesar Chavez. Then in 1968, his Mohawk tribe back home blocked the Cornwall International Bridge demanding unrestricted transport for their members across the US-Canada border. His turn to lead had arrived.

As a student at San Francisco State University, Richard helped develop the very first curriculum on American Indian Studies in the U.S. and encouraged Native Americans to enroll there.

During this time, federal relocation programs, which began in 1953 via "termination", had fractured Indian societies across America by taking individuals out of their traditional reservation communities and placing them (*assimilation*) in unfamiliar urban landscapes with promises of employment. Assimilationist Indian education, termination and relocation programs were targeted at breaking Native Americans of their traditional practices, or in the words of U.S. Army captain Richard H. Pratt, "To kill the Indian in him and save the man."

In contradiction with the programs intended result, "termination" actually sowed the seeds of pan-Indian activism & ethnic resurgence both on the reservations and in the relocation centers of the inner-city. Sociologist Joane Nagel commented, "It is one of the many ironies of federal Indian policy that American Indian mobilization & ethnic renewal arose in part out of the federal programs designed to terminate the special status of Indian tribes and to absorb Indian people into mainstream society."

The San Francisco bay area in 1969 was the largest and most diverse American Indian population in the United States, swelling to approximately 20,000. Federal programs failed to provide them adequate social & economic support. As a result, depression, poverty and alcoholism ravaged the city's Indian community.

With this being the socio-economic backdrop, Richard Oakes and four other Indian activists jumped off a yacht and reclaimed Alcatraz on November 9, 1969. They swam 250 yards in the chilly waters of San Francisco Bay to claim the island on behalf of the "Indians of All Tribes".

In the early morning hours of November 20, 1969, 89 American Indians, including students, married couples and 6 children, set out to physically occupy Alcatraz Island. A partially successful Coast Guard blockade prevented most of them from landing, but 14 protesters, led by Richard Oakes landed on the island. This occupation lasted 2 years, from November 1969 to June 1971.

The federal government in 1963 abandoned the Alcatraz prison. In 1964, a small band of Sioux Indians made the first attempt to occupy the island. The 1969 "invasion" group, called "Indians of All Tribes", inspired by the 1963 occupation attempt, cited legal rights to Alcatraz under the Fort Laramie Treaty, which allowed Sioux to lay claims of unused Federal Lands.

Following Richard Oakes lead in November 20, 1969, many more Indians arrived later to join the original fourteen occupiers and the group nominated Richard to be the "Mayor of Alcatraz". He hoped to build a University and Cultural Center on the island. Unfortunately, in January 1970, his step daughter died from a fall and Richard left Alcatraz.

Alcatraz came at a pivotal moment. It helped solidify intellectual concepts about Pan-Indian identity and resistance. The Alcatraz occupation also helped end further federal "termination" policy discussions.

## BUILDUP TO THE NOVEMBER 1969 OCCUPATION



According to author Peter Matthiessen, in his book, "In the Spirit of Crazy Horse", the occupation of Alcatraz was lead by Richard Oakes, Grace Thorpe (*daughter of Olympian Jim Thorpe*) and Mad Bear. Whether or not Mad Bear helped lead the occupation, he certainly helped seed the events that occurred on November 20<sup>th</sup>.

In the fall of 1969, a few months prior to the November occupation of Alcatraz, large anti-war demonstrations were being held around the country. 250,000 people showed up for the San Francisco rally at the Golden Gate Park. The Alcatraz planners, advocating the re-occupation of Alcatraz, chose Mad Bear to speak on their behalf. His talk successfully communicated the Indian condition & struggle to non-Indians, thus contributing indirectly for their latter public support of the November occupation.

Mad Bear also gave other talks & several speeches in the San Francisco bay area that same year. He spoke at a San Francisco Indian Center meeting with Richard McKenzie (*Sioux*), one of the original 1964 occupiers and Walter Wetzel (*Blackfeet*), president of the National Congress of American Indians. At Berkley and the Parsons Building he talked about "Emergence into the 4th World", regarding the preparation for a world change and the upcoming purification.

Mad Bear also spoke directly on the island of Alcatraz and he performed ceremony. After a "Western Hemisphere Meeting of Indians" convention in the state of Washington, he arrived as visitors of Alcatraz with 40 other delegates. Mad Bear helped lead a religious ceremony in support of the occupation participants.

In the aftermath of Richard Oakes' step daughter's death, Mad Bear later performed ceremony at Alcatraz to reconstruct what was happening there on the island, and the meaning behind the circumstances leading up to the little girl's tragic death.

**(Reference Material)**

- "Urban Indian History Spotlight: Richard Oakes" (by Marc Taylor, TheNativeCircle.org, May 1, 2015)
- "American Indian Activism: Alcatraz to the Longest Walk" (By Troy R. Johnson, Joane Nagel & Duane Champagne, University of Illinois Press, October 1, 1997)
- "The rhetoric of Red Power and the American Indian occupation of Alcatraz" (a dissertation by Casey Ryan Kelly, University of Minnesota, June 2009)
- "In the Spirit of Crazy Horse" (by Peter Matthiessen, Penguin Books/Publisher, January 1992)
- "The American Empire and the Fourth World" (by Anthony J. Hall & Tony Hall, McGill-Queens University Press, July 26, 2005)
- "The Occupation of Alcatraz Island: Indian Self-determination and the Rise of Indian Activism" (by Troy R. Johnson, University of Illinois Press/Publisher, October 1, 1996)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)
- "Occupation of Alcatraz" (Wikipedia)

## **MAD BEAR, RED POWER & A.I.M.**

*(Indian Resistance)*





## **A.I.M. OVERVIEW**

Many credit the activity surrounding Mad Bear's direct political action of the late 50's & 60's as being the forerunner to the American Indian Movement, which adopted similar tactics in the late 60's & 70's.

The American Indian Movement (*A.I.M.*) began in Minneapolis, Minnesota, in the summer of 1968. It began taking form when 200 people from the Indian community turned out for a meeting called by a group of Native American community activists led by George Mitchell, Dennis Banks, and Clyde Bellecourt. Frustrated by discrimination & decades of federal Indian policy, they came together to discuss the critical issues restraining them and to take control over their own destiny. Out of that ferment & determination, the American Indian Movement was born.

A.I.M.'s leaders spoke out against high unemployment, slum housing, and racist treatment, fought for treaty rights and the reclamation of tribal land, and advocated on behalf of urban Indians whose situation bred illness & poverty. They opened the K-12 Heart of the Earth Survival School in 1971, and in 1972, mounted the Trail of Broken Treaties march on Washington, D.C., where they took over the Bureau of Indian Affairs (*B.I.A.*) building in protest of its policies, and with demands for their reform.

The revolutionary fervor of A.I.M.'s leaders drew the attention of the F.B.I. and the C.I.A., who then set out to crush the movement. Their ruthless suppression of A.I.M. during the early 1970's sowed the seeds of the confrontation that followed in February, 1973, when AIM leader Russell Means and his followers took over the small Indian community of Wounded Knee, South Dakota, in protest of its corrupt government. When F.B.I. agents were dispatched to remove the A.I.M. occupiers, a standoff ensued. Through the resulting siege that lasted for 71 days, 2 people were killed, 12 wounded, and 1,200 arrested. Wounded Knee was a seminal event, drawing worldwide attention to the plight of American Indians. A.I.M. leaders were later tried in a Minnesota court and, after a trial that lasted for eight months, were acquitted of wrongdoing.



In 1974, A.I.M. founded the International Indian Treaty Council (*I.I.T.C.*). A gathering was held in South Dakota on the land of the Standing Rock Sioux Tribe. Delegates from 97 Indian tribes across North, Central & South America were in attendance. I.I.T.C. was created to be an organization of indigenous peoples from the Americas, the Caribbean and the Pacific. Their mission is to support the sovereignty & self-determination of indigenous peoples and the recognition & protection of indigenous rights, treaties, traditional cultures & sacred lands.

A.I.M. led a spiritual walk aka "The Longest Walk" in 1978 across the country to support tribal sovereignty and bring attention to 11 pieces of anti-Indian legislation. On July 15, 1978, this walk entered Washington D.C. with several thousand Indians and a number of non-Indian supporters. Over the following week, they held rallies at various sites to address Native American issues & concerns. The U.S. Congress voted against a proposed bill to abrogate treaties with Indian Nations.

During the week after the activists arrived, Congress passed the American Indian Religious Freedom Act. President Jimmy Carter refused to meet with representatives of The Longest Walk.

A.I.M. as an organization still exists today, although it has gone through many changes in leadership.

## **INTELLECTUAL FRAMEWORK FOR THE RED POWER MOVEMENT**

The first course on American Indian liberation at Berkeley was taught by Professor Forbes and a young graduate student, Steve Talbot, in the summer of 1969. American Indian studies courses focused on the socio-economic, political, and historical impediments to American Indian liberation. In addition, they provided an intellectual framework for the rise of the American Indian activism and the Red Power Movement. These courses also contributed to a renaissance in American Indian philosophy, literature, culture, and political thought.

A series of influential books & novels were authored during this period. These works include those such as Vine Deloria Jr.'s "Custer Died for Your Sins: An Indian Manifesto" (1969), Stan Steiner's "The New Indians" (1969), Edgar Cahn & David Hearn's "Our Brother's Keeper" (1972), N. Scott Momaday's "House Made of Dawn" (1968), John G. Neihardt's "Black Elk Speaks" (1972) and John Fire Lane Deer & Richard Erdoes' "Lame Deer Seeker of Vision" (1973). These works were transformative texts and in many ways provided activists, like A.I.M. with a rationale for participating in collective action.

## **DECLINE OF THE RED POWER MOVEMENT**

The Red Power youth activism of the late 60's to early 70's lacked "traditional" Indian understanding & teachings, like the Great Law of Peace. Due to assimilation & termination practices, many Indian youth lived away from the reservations and many moved into large urban cities. These "Urban Indians" were far removed from the Traditional Elders. This was a lost generation. Fortunately, the Red Movement arrived and renewed a new sense of identity via Red Pride.

Lacking traditional values & principles, the cohesiveness of the Red Movement was compromised. Anger, fear & animosity were enflamed as the struggle for Native Rights intensified. These emotions were detrimental to the movement. The United States COINTELPRO (*counter-intelligence*) program interference also confounded the turbulence that was occurring at the time, dividing the Red Power movement up, like it did with the Black & Brown Power movements as well.

Eventually, the Red Power movement lost steam and A.I.M. membership became factionalized due to disunity and militancy within in its ranks. By the late 1970's, direct social activism was on a steep decline. This, however, did not prevent the Red Power movement from accomplishing many of its goals, such as creating over 100 Indian studies programs in the United States, opening tribal museums and generating an overall greater sense of "Red Pride" throughout the country.

## **MAD BEAR, A.I.M. & F.B.I.**

Most times, when Mad Bear met with A.I.M. members, early on in their history, it would happen at the Unity Caravan gatherings out in Oklahoma and elsewhere. All the big A.I.M. leaders would be there, like Larry Anderson (*Navajo*), Dennis Banks (*Ojibway*) and Russell Means (*Oglala Lakota*). The F.B.I. (*undercover agents*) was present as well, for they knew Mad Bear was in close association with A.I.M. and this scared the “bejeezus” out U.S. government.

The F.B.I. knew that Mad Bear “didn’t back down” and this characteristic of his caused the U.S. government, at the time, to be alarmed, knowing that he was mixing with the young A.I.M. leadership. Thus, for propaganda purposes the F.B.I. wanted to frame Mad Bear’s intermingling with A.I.M. as Mad Bear “forming an alliance with a militant group.” In today’s (*globalist*) Home Land Security doublespeak language, Mad Bear had formed an alliance with “domestic terrorists”.

Real problems for the American Indian Movement began when it found itself involved in heated political situations, which escalated tensions between the “young warriors” and agencies of the U.S. government. The “fear” aspect within the F.B.I. and the U.S. government began to grow like a cancer.

In the early 1970’s, Mad Bear, along with the other non-violent elder traditionalists, were caught in the middle of these growing tensions. Mad Bear knew, however, that the “times” required a “show of seriousness” and in A.I.M.’s case, this meant “to arm oneself” and be public about it. This really scared the non-native community and the government.

## **COINTELPRO**

The 1970’s F.B.I. infiltration & repression through COINTELPRO led to the decline of the Red Power Movement and other dissenting groups. In the 3 years after the Wounded Knee incident, on February 27, 1973, during a period of time called the “Reign of Terror”, sixty-nine A.I.M. supporters died violently on the reservations, and almost 350 supporters were assaulted with no resulting convictions.

In some cases of assault, there was no investigation at all. A.I.M. leaders went to jail and the Red Movement split between urban activists & national activists. Seizure of federal property became unpopular with activists after 1978 and the Red Power movement diminished in size.

Despite its carefully contrived image as the nation's premier crime fighting agency, the Federal Bureau of Investigation (*F.B.I.*) has always functioned primarily as America's political police. This role includes not only the collection of intelligence on the activities of political dissidents & groups, but often times counterintelligence operations to thwart those activities.

Although covert operations have been employed throughout F.B.I. history, the formal Counter Intelligence Program, or COINTELPRO, of the period from 1956 to 1971 was the first to be both broadly targeted & centrally directed. The stated goals of COINTELPRO were to expose, disrupt, misdirect, discredit, or otherwise neutralize those persons or organizations that the F.B.I. decided were enemies of the State. Groups like the Black Panthers and the American Indian Movement were directly in its crosshairs.



War Protesters



Black Panther Party



Students for a Democratic Society



Young Lords



National Lawyers Guild



American Indian Movement

At its most extreme dimension, political dissidents have been eliminated (*assassinated*) outright or sent to prison for the rest of their lives. Many more, however, were neutralized by intimidation, harassment, discrediting and a whole assortment of authoritarian & illegal tactics.

For those not assessed as being themselves a security risk but engaged in what the Bureau viewed to be politically objectionable activity, those techniques consisted of disseminating derogatory information to the target's family, friends & associates, or visiting & questioning them. False information was planted in the press. The target's efforts to speak in public were frustrated, & employers were contacted in an attempt to get them fired. Anonymous letters were sent by the F.B.I. to target's spouses, accusing them of infidelity. Other letters contained death threats.

In addition, the F.B.I. made use of informants, often quite violent & emotionally disturbed individuals, to present false testimony to the courts & frame COINTELPRO targets for crimes the F.B.I. knew they did not commit. In some cases the charges were quite serious, including murder. This is exactly what happened to the imprisoned A.I.M. activist, Leonard Peltier.

Another option was snitch jacketing where the F.B.I. made the target look like a police informant or an agent of the C.I.A. This served the dual purposes of isolating & alienating important leaders, as well as increasing the general level of fear & factionalism in the group.



Many counterintelligence techniques involved the use of paid informants. Informants became agent provocateurs by raising controversial issues at meetings to take advantage of ideological divisions; promoting enmity with other groups; or inciting the group to violent acts, even to the point of providing them with weapons. Over the years, F.B.I. provocateurs repeatedly urged & initiated violent acts, including forceful disruptions of meetings & demonstrations, attacks on police, bombings, etc.

At present Cointelpro-type tactics are still being employed against those who promote inter-tribal unity consciousness. Case in point; do a Google search on any spiritual leader who is promoting inter-tribal unity and you will most likely find disinformation to discredit their achievements and assassinate their character.

If these attacks are not Cointelpro derived they are most likely the result of Native American spirituality being denied via years of B.I.A. control over Indian affairs, resulting in blood-quantum requirements, forced enrollment into boarding schools, gambling, drinking, etc. As a result, there is much anger, hostility, resentment & animosity lingering in the air amongst the Indians themselves. This has also led to the spreading of disinformation on the Internet.

Defaming & "exposing" people of other tribes, faiths, beliefs and traditions should be a clear signal to anyone that the attackers are attempting to coerce, intimidate, silence and ostracize other groups, ways and leaders. This is a clear signal that individuals opposed to inter-tribal unity consciousness are at work.

Today, we have to be cautious of those who are attempting to subvert, disrupt, sabotage & derail the unity movement. This was the unfortunate case, with the A.I.M. movement years back. Mad Bear had to be careful in his dealing with A.I.M. members & supporters due to the F.B.I.'s infiltration. On one occasion, and perhaps more, Mad Bear asked a martial artist friend of his to be his body guard when he went to speak at Kent State with Rolling Thunder & Michael Bastine.

## **SUPPORTING A.I.M.**

Did Mad Bear support A.I.M.? This is a difficult question to answer. He didn't deter A.I.M. from doing what they were doing. He knew, whether A.I.M. were labeled as "militant" or not, the "times" required standing up to the authoritative (*U.S.*) agencies and to posture yourself as "militant", "well-armed" and "ready to defend yourself". Even though this was not how Mad Bear would go about handling these things, he also knew that "posturing" can be a very effective method to achieve results.

So, "Yes", Mad Bear supported the logic of A.I.M.'s tactics, if done strictly for "posturing" purposes. "No", he would most likely not personally advocate the "taking of arms" in the arena of political protest.

## **THE GREAT "SPIRITUAL POWER" OF NON-VIOLENCE**

The A.I.M. leadership, early on, consulted with the Mad Bear and the Traditional Elders for spiritual guidance. Mad Bear and his Traditionalist counterparts were practitioners of non-violence, and they understood the great "spiritual power" of non-violence.

Both the Iroquois & the Hopis have a common history of "burying their weapons" in pursuit of peace. Non-violence is a central philosophy to all Indian tribes, although at times, some have strayed momentarily from this high spiritual objective.

Mad Bear's protests were all marked by a certain sense of wit, combined with impeccable logic and an extremely stubborn, mostly passive & non-violent resistance. Getting arrested was not important to him. Unity was!

## **GANDHI ON NON-VIOLENCE**

Mad Bear in his "young brave" & "young warrior" days did, on occasion, defend himself with the ferocity of a bear, and would sometimes brandish his firearms, but for the most part he followed the non-violent path of Gandhi, Martin Luther King, Jr. and especially "The Great Peacemaker" Deganawida.

According to Gandhi, violence is "destructive of existence & creation". "A man cannot know what upholds human existence by indulging in destruction. Getting away from destruction is truth. Thus, non-violence itself is one aspect of truth and a means to a higher truth. A man cannot reach truth by untruthfulness."

"Non-violence (*peacefulness*) does not mean cowardice; it means the spirit of manliness in its perfection. Non-violence does not mean submission to others, and does not mean weakness." Non-violence is "complete innocence" and "pure love". "Non-violence does not ask one to abstain from force at all times; rather, it tells us that our spirit must be pure."



## MENTORING OF A.I.M. YOUTH

In the early days of A.I.M., it was not unusual to see A.I.M. leaders, such as Dennis Banks, Clyde Bellecourt & Russell Means, hanging around the house of “uncle” Phillip Deere (*Muskogee*) in Okemah, Oklahoma. Phillip was a close friend and mentor to Mad Bear.



Phillip Deere must have known that these young A.I.M. leaders meant well at the outset, when they first started forming. The Traditional Elders originally welcomed the A.I.M. leaders in, as a way of learning more about what these young leaders stood for and what their intentions were. As long as their actions stood on the traditional side of things, keeping the culture as the main focus, the elders were fine with A.I.M. They would lend their support & mentoring to the A.I.M. leadership.

Unfortunately, A.I.M. started to get boisterous. The clenched fist of “Red Power” began to rise up. Declarations of “Red Power” were being announced. It was at this point that the Traditional Elders started to back away and distance themselves from A.I.M. because their behavior was not akin to “traditional” behavior.

Traditional people will stand their ground but they don't like "stepping over the line" and making loud proclamations. Traditional people like to be known as rational and use the creation and the Creator as their guide.

To the Traditional Elders, they viewed the radical tactics of the American Indian Movement as those used by the Black Panthers, who had no connection to traditional teachings.

The A.I.M. leadership, in their youth, did not fully understand the core traditional teachings of being non-violent.

## **USE OF FORCE**

**"The greatest power requires the lightest touch. Creation is the most powerful force in the Universe, and you can hardly feel it at all."**

**-Bashar**

The use of force, as it pertains to violence, can only go so far. At some point, one side or the other is going to end up with the bigger stick. When force is applied it's difficult to achieve a win-win scenario and force usually escalates out of control. It builds momentum.

**"Militant movements die due to anger, which gives away their power."**

**-Sun Bear (Ojibwe)**

Governments around the world like to "use force to implement peace". This, however, is contrary to the way peace is achieved. Peace is not usually reached by violence. When force is applied via violence, emotions are created that become generational, deeply ingrained in the succession of people who have been victimized. Once this happens, the peace process becomes problematic.

Even if a short term gain can be achieved for protestors using force against law enforcement, it won't take long until the National Guard is called in, with the military next in line. Violence begets violence. A non-violent approach for the most part, is a better path to travel.

As the Red Movement turned the use of force, sometimes with arms, becoming a forceful entity, they found themselves isolated from the Traditional Elders who supported their efforts in the earlier stages. The lack of spiritual guidance, most certainly, signaled the eventual downfall of Red Power in the 1970's. Not to mention, the well documented Cointelpro (*F.B.I.*) killing, jailing and witch hunt of Red Power youth activists.

### **"POSTURING" DEFINED**

Mad Bear and the Traditional Elders, although non-violent in their ways, did understand the importance of "posturing" in their political confrontations. "Posturing" is alluded to in author Doug Boyd's "Rolling Thunder" book, written in 1974.

Doug described an occurrence where a Swami (*religious teacher*) in India came to a village and the people of that village made complaints to him about a Cobra, on the edge of the town, who was threatening them. The Cobra was biting them and putting fear into everyone's life. The Swami said, "OK, when I leave town I will talk to the Cobra." He sternly told the Cobra, "I'm getting complaints from the people that you're being an aggressor, you're biting people and putting fear into everyone. I want you to stop biting people. Now! Stop this aggressive behavior, immediately." When the Swami later returned to the village he saw the Cobra being dragged behind kids and he was in bad physical shape, barely alive.

The Swami asked the kids, "What are you doing?" They said, "The Cobra stopped biting! We are just having fun, dragging him around the town." The Swami commanded the kids to stop and then he doctored the snake a little bit. The Swami asked the Cobra, "What is going on?" The Cobra replied, "You told me to stop biting people." The Swami said, "Yes, I did. But, I didn't tell you that you couldn't hiss."

So from Mad Bear's perspective, you can demonstrate "posturing" behaviors that warn and caution "not to push it past a certain point", because in the snake world, this is why Rattlesnakes make a "rattle" sound. That is why Cobra's can "hiss". They don't just immediately jump out and bite; they give warning. They say, "You're encroaching! You're getting too close to my space. Back off!" Posturing then doesn't make you the aggressor, but it does allow you to set limits and define your boundaries.

## **CALL IN THE POWERS**

**"The Indian will have great strength, and greater perhaps than the atomic bomb with the help of the Great Spirit."**

**-Mad Bear**

**"Spiritual force is much greater than the force of physical violence."**

**-Rolling Thunder**

**"Four of our spiritual warriors would be able to destroy a great city with no weapons in their hands."**

**-Rolling Thunder**

**"There's more power in one lightning bolt than the first atomic bomb they dropped on Japan. We've got people who can bring down the lightening at any place at any time."**

**-Rolling Thunder**

Do not mistake the kindness, love & compassion that the Traditional Elders have as weakness. With the backing of the Great Spirit they do indeed have great strength & great powers. Along with great powers comes great responsibility. Fortunately, these people have great wisdom and they understand the cycles of nature, the laws of the Quantum Universe and the Galactic Timepiece.

**“There’s more power in an Eagle feather than a man’s fist. So it’s not like we are a defenseless people. But the more power you have, the more careful you have to be.”**

**-Rolling Thunder**

Chief Corbett Sundown (*Seneca*), a Longhouse preacher, explained that in the Longhouse religion they always “give thanks” in their prayers to the Great Creator; they never ask for anything. He said that they are given the privilege to “ask” one time only. This should only be done when they feel that the White Man is not listening to them anymore and he won’t stop his detrimental actions that are hurting the Indians & Mother Earth.

Chief Sundown went on to explain that there are 4 powers that the Great Creator has that can destroy human life and Mother Nature also via “Purification”, if it so desires. These powers are Wind, Lightening, Water & Fire. These are the 4 powers of the Great Creator that the Longhouse can call in if they need the help.

During the S.P.A. battle with Tuscaroras over their land in the late 1950’s, the Tuscarora people asked the chiefs of the Iroquois Nation for help; to call in the powers. The chiefs did not think this was the right time, but when they feel it is the right time, they said that they would. There were plenty of other times, like the Senecas fight over the Kinzua Dam, when the people wanted to ask. So far, the Confederacy Chiefs have remained steadfast in their belief that the time is not right.

## **SPEAK THE MESSAGE CLEARLY**

There was and still is a misconception about the Native’s maxim, “Today is a good day to die.” To the Native Indians, this saying is meant on the sacred level. To them “any day” is a good day to die. They are ready to cross over. It’s not meant, for the public to perceive it as, “We are going to go out and die with our weapons in hand. Don’t get in front of us, because we’ll take you out if we have to in defense of our lands.” This underlying philosophy of the Native Indians is not a death wish. It just means that they have come to terms with this life’s transition point. It’s OK; they are ready to die, everything is alright.

It's easy for language to be misinterpreted. When it comes to protesting for Native American causes, outside of "posturing", it's important for the demonstrators to present a "clear" message that doesn't mislead or confuse what they have to say. When the emotions of anger & fear fed into the messages that A.I.M. presented to the public & U.S. government officials, their messages became distorted. This allowed the forces opposed to inter-tribal unity consciousness to disseminate anti-A.I.M. propaganda.

The lesson to be learned, in political protest, is to present a "clear message", devoid of anger & fear. This will optimize the chances that the message will be taken into earnest consideration and clearly evaluated by the opposing side. An ideal outcome would hopefully result that would break down the barriers of division and create a win-win scenario for everyone involved.

### **MAD BEAR WAS A BRIDGE BETWEEN THE YOUNG & THE ELDER**

In 1970, Mad Bear was only 42 years old. A traditional Elder is 55 years old or older. Mad Bear was very wise for his age, but he had a young spirit. Thus, he was able to bridge between the brash young activists who wanted action "now" and the stolid chiefs who traditionally require 3 days or greater (*even a week*) to make decisions.



A fiery young Mohawk Indian rights campaigner, Kahn-Tineta Horn, demanded help from the Longhouse Chiefs in December of 1968, when she was facing a concealed-weapons charge from the Cornwall Bridge blockade that she led, which was in protest to Canadian violations of the 1794 Jay Treaty. She and her supporters were frustrated by the chief's slow response at coming to her aid.

The chiefs felt alienated by the "ungrateful youngsters" who pushed too fast and are loud. With great tact, Mad Bear eventually brought the two sides together. 50 Indians, including Longhouse members, showed up in court, ready to carry Kahn-Tineta off by force if necessary. Fortunately, she was acquitted.

### **A.I.M, UNITY CARAVAN & SHONGOPOVI TRIBAL LEADERS CLASH**

In 1972, the Unity Caravans had the support of A.I.M. leaders and the traditionalist, like Henry Crow Dog (*Rosebud Sioux*), also supported A.I.M. leaders as well, although their support was reserved being that they were cautious of A.I.M.'s radical & militant posturing. An unfortunately clash involving them both occurred on Hopi lands on August 29<sup>th</sup>.

Thomas Banyacya (*Hopi*) of New Oraibi attempted to expel the white visitors who were watching the Hopi Snake Ceremony at Shongopovi, in opposition to the decision of the leaders of the Snake & Antelope Societies. This attempt was most likely a rightful attempt by Banyacya to distance Native American ceremonies away from the tourism industry.

A.I.M. members in support of Banyacya's actions got into a physical skirmish with villagers of Shongopovi and one Hopi A.I.M. member was arrested.

This event unfortunately was a small tarnish on an otherwise well respected and much needed "peaceful" unity movement.



## BUREAU OF INDIAN AFFAIRS BUILDING TAKEOVER



The B.I.A. building takeover occurred from November 3<sup>rd</sup> to the 9<sup>th</sup> in 1972. On November 3, a group of around 500 American Indians, including Mad Bear and chiefs like Frank Fools Crow (*Ogala Lakota*) and Charles Red Cloud (*Ogala Lakota*), along with A.I.M., took over the Bureau of Indian Affairs building in Washington, D.C., the culmination of their participation in the Trail of Broken Treaties, intended to bring attention to American Indian issues such as living standards & treaty rights.

A caravan from San Francisco, lead by Mad Bear & Dennis Banks, joined a Seattle Caravan and others from around the country. They arrived in Washington D.C. and headed over to the Bureau of Indian Affairs to negotiate for better housing and other issues. The siege began when the Native Activists felt that they were being double-crossed. This betrayal incensed the activists and prompted the takeover of the building in protest.

This action quickly gained national media attention. B.I.A. documents were confiscated and some were destroyed.

After a week, the protesters agreed to leave the building with the assurance that the White House would examine eligibility of American Indians for governmental services, the adequacy of governmental service delivery, the effectiveness of federal programs, Indian self-government and congressional implementation of necessary Indian legislation.

Mad Bear would like to retell one particular story that occurred when they first gathered outside the B.I.A. building in Washington D.C. He had contacted a Colonel that he had made friends with in the Pentagon. Mad Bear told the Colonel the objective behind their gathering and he asked the Colonel if he could “pull some strings” to keep the Federal Marshalls at a distance away from the protestors. This must have helped, because as the Native activists were gathered as a group (*in the hundreds*) and marching toward the entrance of the B.I.A. building, there were security people that were telling them that if they don’t cease & desist and vacate the area, they would all be arrested.

These security officers then began drawing a line on the pavement and they would say, “If you cross this line you will be arrested.” The protestors collectively took a step over the line, crossing the line. This interaction between the activists & officers repeated so many times as the crowd advanced towards the front door, it became hilarious to Mad Bear in his recounting of the story, because back behind the protestors were “so many “lines drawn in the sand, they looked like railroad tracks.”

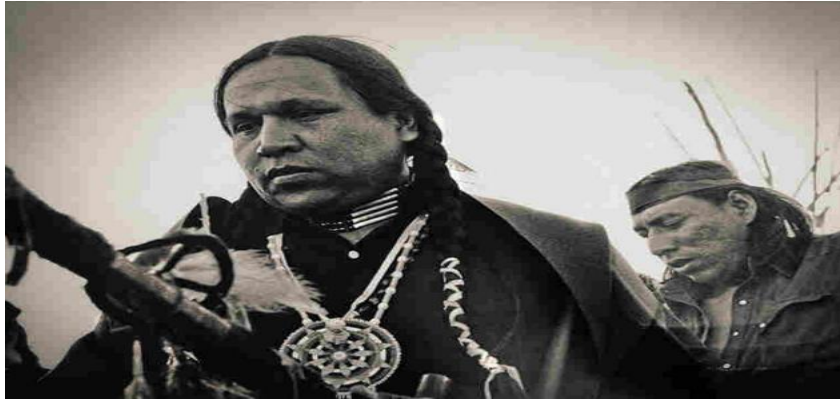
Prior to the forceful entrance into the B.I.A. building the protesters first politely requested a meeting with the B.I.A. top officials and the commissioner, Louis R. Bruce. They were told by security that they didn’t have an appointment so they could not have a meeting that day. Mad Bear stepped in and asked, “What’s the name of the building?” A security officer replied, “This is the Bureau of Indian Affairs building.” Mad Bear replied, “We’re Indian and this is Bureau of Indian Affairs building. So we have an appointment here, we don’t need to schedule a specific time. Those are our affairs! We should be welcome there anytime to deal with our affairs.”

There was a lot of deception & corruption within the Bureau of Indian Affairs, especially at this time. They would give preferential treatment to certain "select" Indian people and recognize their Native rights, but ignore the rights of others.

In addition, these select few were given special permits by the B.I.A. Once the protesters occupied the inside of the B.I.A. building, Mad Bear found these special blank permits, confiscated them and made copies of these permits to be distributed to all his fellow Native occupiers. He knew that "everyone" should be entitled & treated equally by the B.I.A.

### **THE OCCUPATION OF WOUNDED KNEE**





The Wounded Knee occupation incident began on February 27, 1973, when approximately 200 Oglala Lakota and followers of A.I.M., along with ceremonial chief Frank Fools Crow (*Oglala Lakota*) and A.I.M.'s spiritual leader, Leonard Crow Dog (*Rosebud Sicangu Lakota*), seized & occupied the town of Wounded Knee, South Dakota, on the Pine Ridge Indian Reservation. The protest followed the failure of an effort of the Oglala Sioux Civil Rights Organization to impeach tribal president Richard Wilson, whom they accused of corruption & abuse of opponents. Additionally, protesters were angered by the United States government's failure to fulfill treaties with Indian people and they demanded the reopening of treaty negotiations.



**"We called our brothers and A.I.M. to help us because we were being oppressed and terrorized. They answered our call."**

**- Frank Fools Crow (*Oglala Lakota*)**

Oglala & AIM activists controlled the town for 71 days while the United States Marshals Service, F.B.I. agents and other law enforcement agencies cordoned off the area. The activists chose the site of the 1890 Wounded Knee Massacre for its symbolic value. Both sides were armed and shooting was frequent. A Cherokee and an Oglala Lakota were killed by shootings in April, 1973.

The occupation attracted wide media coverage, especially after the press accompanied the two U.S. Senators from South Dakota to Wounded Knee. The events electrified American Indians, who were inspired by the sight of their people standing in defiance of the government which had so often failed them. Many Indian supporters traveled to Wounded Knee to join the protest. At the time there was widespread public sympathy for the goals of the occupation, as Americans were becoming more aware of longstanding issues of injustice related to American Indians.

In the aftermath of the occupation, A.I.M. leaders Dennis Banks and Russell Means were indicted on charges related to the events, but their 1974 case was dismissed by the federal court for prosecutorial misconduct, a decision upheld on appeal.

## **MAD BEAR AT WOUNDED KNEE**

Mad Bear physically supported the occupation in a variety of ways. On his trip over to Wounded Knee, he and a car load of 5 other people were arrested in Belvidere, Illinois, off of Interstate 90, after they told police that they were on their way to participate in the Indian demonstrations at Wounded Knee. Mad Bear and his entourage were held on charges that they violated a government statute forbidding "interstate travel to incite a riot".

Mad Bear and his carload of people were soon released after federal charges were dropped. They drove up to Pine Ridge, most likely without their trafficked goods. While there, Mad Bear was able to observe that during the day the feds & military would hide their anti-aircraft guns, which outside of shooting down aircraft are able to hit ground targets in a direct fire role. At night they would be rolled out, partly to shoot tracers.

The Indian occupiers of Wounded Knee had railroad ties stacked up 3 to 4 deep. Despite their reinforcements, there were still splinters from the anti-aircraft gun fire that shot right through the railroad ties into their bunkers. Then the next day, the feds & military would again hide their anti-aircraft guns and pull out lower caliber weapons to trick the press into believing that this is all that they are using.

Mad Bear believed that the feds & military were fully intent on killing the A.I.M. & Lakota occupiers. Mad Bear came to Pine Ridge to ensure that things would be handled in an acceptable way, yet what he observed was not acceptable.

Most likely, Mad Bear's medicine was at work since casualties during the occupation were quite low, despite the many attacks by anti-aircraft gunfire. Buddy Lamont & Frank Clearwater, both A.I.M. members, were unfortunately killed by heavy machine gun fire, inside Wounded Knee.

It is not known, at this point, if Mad Bear made it into the Wounded Knee barracks or was supporting from a distance. Knowing Mad Bear and how easy it was for him to get passed Canada's border blockades, he was assuredly on the inside at some point.

### **MAD BEAR ATTENDS U.N. WOUNDED KNEE PROTEST**





In early May of 1973, A.I.M. and the Oglala made another push to enlist the United Nations as an ally in their cause. Indian & non-Indian sympathizers held benefits & rallies to support the struggle at Wounded Knee in several cities of the United States; the most remarkable of which was a demonstration at the United Nations in New York City on May 4, 1973.

The Native demonstration took place at what is now called U.N. Plaza, in front of the United Nations Headquarters in New York City. Leaders, such as Mad Bear, Oren Lyons (*Seneca*), Eddie Benton Banai (*Ojibwe-Anishinabe*) and Clyde Bellecourt (*Ojibwe*) congregated and directed the event.

Drumming & singing over the noise of the outside traffic strengthened the spirit of the demonstrators. Drumming, by this time, became a part of the ethno-political repertoire of the American Indian rights movement.



The Indian delegation was allowed entry into the United Nations. This was a victory for the Wounded Knee demonstrators. A part of this delegation was Oren Lyons and Meredith M. Quinn (*Sioux*), accompanied by New York lawyer Omar Ghobashy. These Native activists had an audience with UN Legal Counsel, Constantin Stavropoulos.

Returning from discussions in Washington D.C., where they believed they had obtained "some measure of sympathetic understanding", Lyons and Quinn first explained that based on their historic treaty relationship, the United States is a guardian of sovereign Native nations. Then they asked the legal counsel if there was a way for the American Indian communities to raise their issues with the United States at the forum of the United Nations.

Predictably, Stavropoulos responded that Article 2, paragraph 7, of the Charter prevented the United Nations from addressing a topic "essentially within the domestic jurisdiction of any State." However, the United Nations legal counsel went further by reminding the Indians that they had "the right of individual petition to the Commission on Human Rights, a procedure which the members of the delegation informed him they were already pursuing."



That same day the American Indian delegation had a meeting with Mr. Lawson and Mr. Moller of the Division of Human Rights, in the office of Trimble, the head of United Nations security. Here they presented a petition to U.N. officials. They did not bring a written communication with them, but dictated it after the procedures for handling such communications had been made clear to them. Faced with the U.N.'s archival rule requiring them to submit their appeal in writing, the Native delegates performed their petition of sovereignty by dictating it on the spot. Their performance is imprinted in the document titled "Petition by the Six Nation Iroquois Confederation Agency on behalf of the Indians of the Oglala Nation", which was later attached to the United Nations file on Wounded Knee.



In the petition, addressed to both the Secretary-General and the chairman of the U.N. Commission on Human Rights, the Six Nations offered their services in resolving the dispute at Wounded Knee, and requested that in a "humanitarian" measure the United Nations would intervene to provide free access for the media, food, medicine and spiritual & legal counsel to those in the village. In addition, they demanded the withdrawal of the U.S. military from Wounded Knee, and the removal of censorship from the Indian side of the occupation at Pine Ridge.

The Chiefs requested that their communication should be drawn to the attention of the United Nations Secretary-General, as an urgent matter, as soon as possible.

Now that American Indian sovereignty was being framed at the United Nations as human rights, after two months of lobbying by American Indians and prodding by its press corps, the United Nations seemed to be trying to accommodate Native sovereignty rights.

## THE LONGEST WALK



In 1978, A.I.M. led "The Longest Walk", from the West (*Alcatraz Island*) to the East (*Washington D.C.*), across the country to support tribal sovereignty and bring public attention to eleven pieces of anti-Indian legislation. The organizers of the march made it clear that "The Longest Walk" was for people of all color & cultures and that everyone was welcome to join them in support of their cause.



Mad Bear's (*Arizona*) apprentice out west, Tim Ballingham, and his wife, Pam, joined Mad Bear & author Doug Boyd on this cross-country political demonstration which culminated in speeches given at Lafayette Park by political leaders, like Russell Means & Clyde Bellecourt, and Spiritual Elders, like David Monongye & Phillip Deere.

The Longest Walk demonstrators, both Indian and non-Indian, camped at the Greenbelt Park. Although the campsites were segregated, both parties were peaceful and the property was well attended to. This was just the beginning of the races living together peacefully.



**(Reference Material)**

- "Red Nations: The transatlantic relations of the American Indian Radical Sovereignty Movement in the late Cold War" (by Gyorgy Ferenc Toth, Doctor of Philosophy degree thesis submitted to American Studies department, Graduate College of The University of Iowa, December 2012)
- "Nation within a Nation: Longhouse Religion" (interview by Chief Corbett Sundown in 1967 for WBFO radio at the State University of New York at Buffalo, archived by the American Philosophical Society)
- "American Indian Movement: Overview" (Minnesota History Center, Gale Family Library, libguides.mnhs.org)
- "Against the Anthropological Grain" By Wilcomb E. Washburn, Transactions Publishers, March 1, 1998)
- "In the Spirit of Crazy Horse" (by Peter Matthiessen, Penguin Books/publisher, January 1992)
- "Encyclopedia of American Indian Issues Today" (by Russell M. Lawson, Greenwood/Publisher, April 2, 2013)
- "Reading Gandhi" (by Anil Mishra, Pearson/Publisher, March 12, 2012)
- "The role of A.I.M. leaders in Indian Nationalism" (by Rachel A. Bonney, American Indian Quarterly, University of Nebraska Press, Autumn, 1977)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)
- "Native American Spirituality: Freedom Denied" (article by Jim "PathFinder" Ewing, Manataka.org)
- "COINTELPRO, AIM & Peltier: F.B.I. Suppression of Indigenous Activists in the 1970's, A Primer" (article by the International Action Center, IACenter.org)
- "Mad Bear: Spirit, Healing and the Sacred in the life of a Native American Medicine Man" (written by Doug Boyd, Touchstone/Publisher, Dec. 1<sup>st</sup>, 1994)
- "The rhetoric of Red Power and the American Indian occupation of Alcatraz" (a dissertation by Casey Ryan Kelly, University of Minnesota, June 2009)
- "Help on way to Sioux under siege" (Berkeley Barb Newspaper, March 30 - April 5, 1973)
- "Rolling Thunder Speaks: A message for Turtle Island" (edited by Carmen Sun Rising Pope, Clear Light/Publisher, February 15, 1999)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

- "Bureau of Indian Affairs building takeover" (Wikipedia)
- "International Indian Treaty Council" (Wikipedia)
- "Wounded Knee Incident" (Wikipedia)

**THE TURTLE ISLAND:**  
**NORTH AMERICAN INDIAN UNITY CONVENTION**  
*(Washington State, 1970)*



The Unity Conventions & Unity Caravan activities of the late 60's culminated into the summer "Western Hemisphere Meeting of Indians", also called "North American Indian Unity Convention". A documented summer meeting, involving 60 tribes, led by Mad Bear occurred in 1970 in the state of Washington, reported in Indian Magazine (*Healdsburg, Ca*).

The following is a prose poem that called the Indian tribes together.

**While the traffic jams of rush hour continue to clog the city streets, and  
their exhausts foul the air, the four winds still follow the way of  
the Great Spirit.**

**And while bulldozers continue to rape our Mother Earth and loggers cut our  
forests, Nature still follows the way of the Great Spirit.**

**And while dams are being erected across the rivers blocking the return of  
the spawning fish, the fish still fight to follow the instructions and ways of  
the Great Spirit.**

**And while factories and industries are doing their share to pollute our  
waters, our air, and our land, thus destroying the works of the Great Spirit.  
And while people continue their insane dreams for power and riches at the  
cost of others, of their own brothers, which is not the way of  
the Great Spirit.**

**And while the sun is blistering the leaves of trees and turning the grasses  
yellow across the Great Plains, and shrinking the waters of many lakes and  
rivers across this Turtle Island continent of the Great Spirit.  
And in the month of July, while people turned to the waters to cool  
themselves of the summer heat;**

**APACHE, CHEYENNE, HOPI, SIOUX, MAYAN, PUYALLUP & NISQUALLY.**

**Together, as the eagle and the sky,**

**TULALIP, ESKIMO, UMATILLA, POMO, KLAMATH, COEUR D'ALENE & QUINULT.**

**Children of the Great Spirit, we did gather, as the four winds.**

**WALLA WALLA, SHOSHONE, BLACKFOOT, PAIUTE, POTAWATOMI,**

**MOHAWK & LUMBEE.**

**Together we gathered, as brothers & sisters, as the all-ness of nature.**

**PITT RIVER, SUSWAP, CHEROKEE NATION, MUCKLESHOOT, SNOQUALMIE,**

**YAKIMA & TUSCARORA.**

**Together to form the circle, the hoop, the sacred roundness of**

**All Indian peoples.**

**SAC & FOX, OMAHA, MESCALERO, PIMA, ONONDAGA, IOWA, NOOTKA, SALISH,  
QUECHAN, PUEBLO, HOOPA, WINTUN, ALGONQUIN, SENECA & CREE.**

**We came to listen and to speak.**

**SHUSAP, LUMMI, TLINGET, PENOBSCOT, COMANCHE,  
MONTAGNAIS & STILLIGUAMISH.**

**There, in the far away land of the northwest, on the shores of the big waters, we met as guests of the Tulalip people.**

**In the longhouse of the Tulalip, we sat to council;**

**KIOWA, WARM SPRINGS, CANADA BLACKFOOT & CREE, SAMISH, CHIPPEWA,  
DUWAMISH & SHAWNEE.**

**To council and to listen to the elders of our many tribes, to hear the prophecies of our traditional people and to share our many common ties.**

**We the people of the land, the true children of our Earth Mother, because  
We are the very land.**

**We met to learn and to bring to light the many problems facing our people.**

**As our Mother Earth is being destroyed and contaminated, and as the Great Spirit grows angry at this waste and greed.**

**We met, not to weep over today and yesterday, but to plan and to create a better future for our children.**

**We met, as guardians of this Turtle Island continent to renew our strength and courage in the face of all that is evil in this day & age.**



***(Reference Material)***

- "The Way... An Anthology of American Indian Literature" (written by Shirley Hill Witt and Stan Steiner, Alfred A. Knopf/Publisher, 1972)
- "The Occupation of Alcatraz Island: Indian Self-determination and the Rise of Indian Activism" (by Troy R. Johnson, University of Illinois Press/Publisher, October 1, 1996)

## **S.P.A. WORKERS OVEREXTEND THEIR STAY**

### ***(No eviction via State Indian Law)***

#### **S.P.A. CONSTRUCTION WORKERS OVEREXTEND THEIR STAY**

On August 3, 1970, Mad Bear wrote to the Six Nations Confederacy asking them to discredit Chief Elton Greene and to prevent the chiefs from ousting the white trailer residents using State Indian Laws. These residents were S.P.A. construction workers who worked on the Robert Moses hydroelectric project. They rented trailers on the Tuscarora Reservation and did not leave after the project was over. This was fine with the Tuscarora trailer court operators who were profiting from their overextended stay. The original agreement was that they had permission to temporarily rent the trailers while working on the S.P.A. hydroelectric project.

Mad Bear and many others wanted the white trailer residents evicted by any means necessary, as long as State Indian Laws are not employed. If these white trailer residents were married, or adopted into the Tuscaroras there would not have been an issue. These particular non-Indian residents from the S.P.A., however, had no family ties to the Tuscarora people and thus needed to be evicted.

#### **MAD BEAR OPPOSED THE USE OF "STATE INDIAN LAW"**

According to Mad Bear's August 3<sup>rd</sup> letter to the Iroquois Confederacy, "Chief Kenneth Patterson was warned by myself over a year ago that he should not use State Indian Law to evict anyone from the reserve. He did not listen and convinced his father, Harry, and Elton Greene (*who is not a chief, being legally deposed*) and Perry Mt. Pleasant (*who claims to be a Pine Tree Chief*) to go along with him. They are using State Law to evict. This is wrong! Now the state has formed sub-committee investigation meetings to air Six Nations problems out. They want to do away with the Six Nations' Chieftain form of government. We must do something to stop this move."

"Elton Greene is not a chief but he sits in on all the Council meetings, signs documents and represents himself as a chief to the newspapers all the time. He was always for the elective system and even took around a petition to do away with the chiefs."

"Edison Perry Mt. Pleasant is the son-in-law of Chief Harry Patterson and is presently acting as nation treasurer. He also has control of the nation's enrollment records. This is wrong! This represents one vicious clique that must be broken."

"The Chiefs are using the (*N.Y.*) State Courts and playing around with State Laws too much. If you could only send me a letter signed by you chiefs proving that Elton Greene is not a legal chief, and that the Tuscaroras have no right to make Pine Tree Chiefs, as we do not have a Longhouse, this would help us out."

"I am still the legal Chairman of the Tuscarora General Council (*People's Council*) and will always work for the best interests of our Indian People as you chiefs well know."

## **TUSCARORAS CELEBRATE EVICTION ORDER**

A county judge, John V. Hogan, ruled September 1, 1970, that whites renting trailers in trailer courts on the Tuscarora Reservation must leave. Mad Bear was very happy about judge's decision. He said, "This may be a turning point in the white man's court for the Indians who have suffered untold adverse decisions."

### **(Reference Material)**

- "Tuscaroras Celebrate Order Evicting Whites" (by Mary Heyden, Niagara Falls Gazette newspaper, FultonHistory.com, September 1, 1970)
- "Mad Bear declares all whites must go" (Union-Sun Journal newspaper, FultonHistory.com, August 31, 1970)
- "Mad Bear Changes Tune, Tuscarora Trailer Owner Says" (Union-Sun Journal newspaper, FultonHistory.com, August 31, 1970)



## **ONONDAGAS PROTEST ROAD CONSTRUCTION**

***(State Supreme Court injunction burned)***



In 1971, the State Supreme Court had an injunction forbidding 6 Nation Indians from interfering with road construction on the Onondaga Reservation. The New York State Department of Transportation was attempting to build a section of Interstate 81 through Onondaga territory. The state originally had made an arrangement with the Onondagas to build on their land, but the state later expanded upon their original plans by widening the road to 3 lanes. The Onondagas didn't approve the state's expansion plans.

Mad Bear told his friend, Tuscarora Seer, Ted Silverhand, that he would cause a blackout in New York City as a consequence for the actions that New York State had imposed on the Onondagas. It happened!

On August 18th, 1971, in the afternoon, there were three near-simultaneous outages in New York State; the New York Power Pool Center weathered the crisis with a minimum of problems. There was a brief cutoff of power to the 200,000 customers of the Long Island Lighting Company.

On October 26, Charles Kerr, an engineer for the state, accused Mad Bear of elbowing him. Charles was attempting to distribute hand out copies of press releases to Indians standing vigil at the controversial road construction site. Charles was not injured but he was prevented from passing out his propaganda leaflets from the state.

The construction initially began in the spring of 1970. In the summer of 1971, sporadic demonstrations against the state's expansion plans stalled road construction. Mad Bear was photographed at one of these demonstrations, holding up a placard with an attached burning State Supreme Court injunction.

***(Reference Material)***

- "Shoving marks Indian dispute" (AP, Union Sun & Journal, Lockport, New York, October 26, 1971)
- "An interview with Ted Silverhand" (Prophecy Keepers, BlogTalkRadio.com)
- "Blackout History Project" (Blackout.gmu.edu)

## **AKWESASNE MOHAWKS vs LAND GRABBERS**

***(An ongoing process)***



The repossession of Haudenosaunee land is an on-going process. In the 1920's, Mohawks repossessed "Tiokwaroton", a six mile square area in the Laurentian Mountains, north of Montreal. In 1957, they temporarily settled in the Mohawk Valley near Fonda, New York, where Kahnawake Mohawk lands had existed long ago.

In 1974, the Mohawks of Kahnawake, near Montreal, were being squeezed on their own land by the influx of many non-Indians. These people were coming in to illegally live in cheap housing which some of the Mohawk people were renting to them. Other Mohawk people became alarmed at the high numbers of non-Indians that were arriving and beginning to crowd the Mohawks out and trying to control them.

The traditional Longhouse people were asked to help evict these people. Eviction notices were handed out to the illegal tenants. The elected "band council" supported by the Canadian government and the illegal tenants objected to the move. Canada and the band council sent in Quebec Police to instigate violence and divisions. Resistance ensued. The non-Indians ended up leaving. They knew they did not belong here.

Kahnawake is on Iroquois Confederacy territory. It was never surrendered and was never a "reserve". After the evictions of non-Indians, the Minister of Indian Affairs, Jean Chretien, secretly proclaimed Kahnawake as a "reserve". He did this without the consultation, referendum or consent of the people. This proclamation violated international law. No state is allowed to absorb another without the free and informed consent of its people. The elected band council, however, went along with Chretien's proclamation.

The traditional people of Kahnawake decided not to fight their own people. Some of these traditional people moved to Moss Lake (*Mohawk territory*) in upper New York State. On May 13, 1974, they resettled in a community called "Ganiengeh". It was a Warrior's Project which was sanctioned by the Iroquois Confederacy.

Shortly thereafter, the Grand Council of the Iroquois Confederacy set up the "Land Rights Committee". They passed a resolution for Kahnawake people to find ways to get their lands back by "all means". According to the Great Law of Peace, "everybody and every nation had a duty to protect their lands". The Confederacy wanted strong advocates in the movement. Some of the appointees to the committee were Mad Bear, Beeman Logan, Louis Karonhiaktajeh Hall (*Mohawk*) and others. The movement gained support from other nations across Turtle Island and international support from Germany, Australia, England, France, Netherlands and African nations. The World Council of Churches also gave strong support.

In 1979, the people of Kahnawake overwhelmingly voted to live according to the traditional form of governance.

**(Reference Material)**

- "Akwesasne Mohawks Shoo Away Land Grabbers" (article by Katenies, MohawkNationNews.com, January 31, 2009)

## **MAD BEAR AND HIS CELEBRITY ROLODEX**

***(The list goes on)***

Ray Anderson, a direct relative of Mad Bear, recalls a time when Mad Bear told him that he had recruited Jane Fonda as an advocate for Native rights. Ray said, "People around here thought he was full of it." But when Ray was living in California, he got a call from a woman who wanted him to set up her computer. It turned out to be Jane Fonda. She asked him about his last name and if he knew Mad Bear. From then on, Ray said, "I believe everything I've heard about him."

Ted Silverhand (*Tuscarora*) remembers Mad Bear sharing his celebrity photos with him. Mad Bear had pictures of him standing with Mao Tse Tung, John F. Kennedy, Martin Luther King, Jr. and Elvis (*who Ted would do readings for*). Ted said, "Mad Bear was everywhere!"

Roxanne Dunbar-Ortiz saw a picture that Mad Bear pulled out of his wallet. It was him standing in between Fidel Castro & Che.

Mad Bear's rolodex of political & entertainment contacts were enormous. He had friends in high places.

Outside of the political arena, Mad Bear had interacted with Johnny Cash, Joan Baez, Bob Dylan, Grateful Dead, Anthony Quinn, Marlon Brando, Dick Gregory, Jay Silverheels (*Mohawk*) aka "Tonto", etc. The list goes on.

### **MAD BEAR IS A CELEBRITY**

During the late 1950's, to residents in the western region of New York state, Mad Bear himself was a "celebrity". His name appeared so much in the newspapers that Niagara Falls Gazette columnist, Tom Hewitt, commented, "I, for one, think it's a healthy thing when people talk about schools or politics or government; instead of Liz (*Taylor*) and Eddie (*Fisher*), Mad Bear, Elvis Presley and Jerry Lee Lewis."

The August 1960 issue of Harper's Bazaar featured Mad Bear in their "Names to Note" section. Mad Bear was photographed wearing his traditional Tuscarora ceremonial clothing. The magazine reported that Mad Bear is "perhaps the most important American Indian of our era."

## **ROLLING THUNDER REVUE COMES TO TUSCARORA**

Mad Bear and his clan mother, Doug Boyd, as well as Joni Mitchell, Leon Shenandoah (*Tadodaho of the 6 Nations*) and other chiefs, briefly appeared in the 1978 film, "Renaldo and Clara", that was directed by Bob Dylan and starring himself, Sara Dylan and Joan Baez. This film incorporates three distinct film genres: concert footage, documentary interviews and dramatic fictional vignettes reflective of Bob Dylan's song lyrics & life.

In November, 1975, Bob Dylan & Joan Baez just put a concert together to take on the road. They called it the "Rolling Thunder Revue". The medicine man, Rolling Thunder (*Cherokee*) had developed acquaintances with the Grateful Dead and other musicians who were connected to Dylan.

The Revue was performing a show in Niagara Falls. Mad Bear & Doug met them back stage at the convention center. During the show, Bob Dylan gave a shout out to Mad Bear. Afterwards, Mad Bear invited the whole Revue to come out to the Tuscarora Reservation to enjoy a big Indian feast.

Mad Bear held the feast at the Tuscarora school gymnasium & auditorium. He prepared for this event by digging into his collection of Indian artifacts to be later distributed to the Revue musicians and road crew, 75 members in all. He chose a medallion to give to Bob Dylan.

During the feast, there was an exchange of Indian song & dance; then the Tuscaroras asked the Rolling Thunder Revue to respond in kind. Joan Baez jumped right in and sang "Swing Low, Sweet Chariot". Joni Mitchell and later Bob Dylan followed up. He sang the song, "Hurricane". Mad Bear, participated as well. He gave a speech on the history and spiritual traditions of the 6 Nations.

**Note:** This is a link to the actual film (*fast forward to 51:27 & 56:56 to see Mad Bear & Doug Boyd*):

<http://dylantube.com/renaldo-and-clara-1978/>











***(Reference Material)***

- "The Iroquois Revolution of 1959" (article written by Jim Swindle, ISSUU.com, Tekanews, 2009)
- "An interview with Ted Silverhand" (Prophecy Keepers, BlogTalkRadio.com)
- "Niagara Topics" (by Tom Hewitt, Niagara Falls Gazette newspaper, FultonHistory.com, April 19, 1959)
- "Mad Bear is saluted by National Magazine" (Niagara Falls Gazette newspaper, FultonHistory.org, August 14, 1960)
- "Renaldo and Clara" (directed by Bob Dylan, DylanTube.com, 1978)

## **INTER-TRIBAL SUNDANCES & SWEAT LODGES**

***(The Lakota and their extended pan-Indian families)***



**“When the Lakota share their spiritual ways,  
Indians will get their Treaties honored.”**

**-Lakota Prophecy**

**“Survival of the world depends on our sharing what we have  
and working together. If we don’t the whole world will die.  
First the planet and next the people.”**

**-Frank Fools Crow (*Oglala Lakota*)**

In 1978, Indians walked from San Francisco to Washington, D.C. via “The Longest Walk”. The outcome of this walk was the Native American “Freedom of Religion Act”. During this walk, Indians were taught spiritual wisdom. Their spiritual leaders got together and worked out ceremonies which did not conflict with any one Indian Nation's spiritual beliefs. This commonality is the foundation for modern Pan-Indianism.

Many Indian Nations are forbidden, by prophecy, to share their specific religious beliefs, even with other Indians, and with members of their own tribe who are less than full-bloods. The Lakota had no such restrictions. At the time of The Longest Walk, the Lakota were eager to share their "Sweat Lodge", in order to create unity among Indians and their extended families, to heal and to stabilize individuals & family relationships.

A Lakota spiritual leader had a vision that the colors, Black, Red, Yellow and White, Indian sacred colors, stood for the four races. This became the belief of choice for Pan-Indianism. The Lakota offered their Sweat Lodge ceremony and the Sweat Lodge has become the most widely spread ceremony in Pan- Indianism. It was in the sacred Sweat Lodge that Lakota first learned to pray for all their relations.

After the Longest Walk, the Lakota Sun Dance was extended to California at D-Q University, one of the first of tribal colleges. Many of the Indians who had been on the Longest Walk, participated in that Sun Dance. This was a continuation of the Sun Dance being extended to Pan-Indianism. Sundances continued to grow from there across America.



In 1981, at an important Sundance ceremony held by Leonard Crow Dow (*Sicangu Lakota*), Tlakaheel Jiménez (*Toltec*) requested to take the Sundance down to his people in Mexico. Leonard's blessings were given and Tlakaheel brought the Sundance to Mexico.

After the 1981 Sundance ceremony, held by Leonard Crow Dog, inter-tribal Sundances gained momentum and have even reached the continent of Europe. Today, over 100 Sundances occur every summer.

***(Reference Material)***

- "A Short History of Pan-Indianism" (article by Dorothy M. Robbins, Native American Information Service, Hartford-hwp.com, July 30, 1997)
- Phone interview with Michael Neils (friend of Mad Bear & Rolling Thunder)

**THE END OF POLITICAL ACTIVISM**

***(Mad Bear's political activism runs its course)***

**"The Peacemaker argued not for the establishment of law and order, but for the full establishment of peace and universal justice."**

**-Akwesasne Notes (1978)**

Mad Bear eventually came to the conclusion that the U.S. legal structure and the way it was set up by design, was rigged like the Las Vegas casinos, where the odds are always in the favor of the house. The house (*U.S. government*) always wins!

On so many levels, Mad Bear could outwit & outsmart the state & federal officials at court hearings. The U.S. legal system had to play unfairly in order to keep him at a disadvantage.

Many times, Mad Bear would go down to a hearing at the state or federal level, many miles away from his home. 5 or 10 minutes into the court proceedings, Mad Bear would provide an outline of the purpose for the hearing, and they would start to hear the complaint or grievance. Then the judge would interrupt, strike his gavel and say, "We were notified that we have to cut this meeting short. Eh... um... We'll have to reschedule."

The courts kept pulling these tactics to stall & reschedule, making it impossible for Mad Bear and his Haudenosauness counterparts, like Beeman Logan, from presenting their case.

One time that Mad Bear was at the Department of Justice building, waiting on his next opportunity to attend a hearing, he walked up to the guard at the front desk and he said, "They spelled the name of this building, this department wrong." The guard was irritated by this and didn't believe what Mad Bear had said.

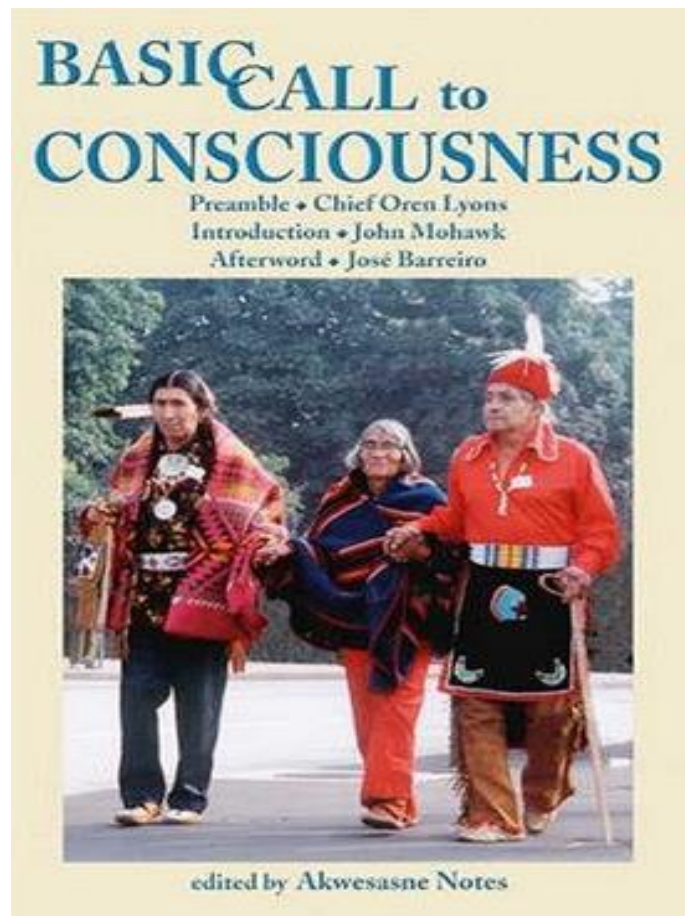
Mad Bear and the guard went back and forth for a while, until finally the guard walked outside, checked out the sign, then came back in, pissed off, telling Mad Bear that it was spelled correctly, "J.U.S.T.I.C.E." Mad Bear replied back, "No, they spelled it wrong. I've been here so many times for hearings. They always pull this tactic; they pull this maneuver on us. We just get started, then they (*the court*) postpone. They say we have to reschedule." Mad Bear said the building should be spelled, "J.U.S.T. U.S., because we have no voice here. And they are proving it to me."

Mad Bear would often tell this story, because he was using humor and applying it to a real situation. With the U.S. courts, for the Indian Nations, there is no real appeal or grievance process.

Mad Bear's critics would say, "Why are you complaining? They have accepted your request for a hearing." Mad Bear would respond back, "I have a legitimate complaint because we never get to complete our full grievance and they adjourn our hearing, asking us to reschedule."

Mad Bear knew that the court's tactic of stalling was a well-known tactic of wearing down the Native people, because "as much as they (*the courts*) know that we (*Indians*) are in the right and have the right to a hearing, the feds (*courts*) also know that postponing will discourage these people (*Indians*) and eventually they'll stop making the effort to go there (*to the federal courthouse*)."

## INTERNATIONAL REDRESS



**"It does not look too good on this country, when the Native people have to go to another country seeking their rights. But we had no alternative."**

**-Phillip Deere (*Muskogee*)**

In 1977, the "International Non-Governmental Organization Conference on Discrimination Against Indigenous Populations in the Americas" was held in Geneva, Switzerland. 165 tribal delegates from North, Central & South America were in attendance. Larry "Red Shirt" of the Lakota Treaty Council, carrying a pipe, led the opening precession, followed by Leon Shenandoah (*Onondaga*), Art Solomon (*Odawa*), Philip Deere (*Muskogee Creek*) and David Monongye (*Hopi*).





The delegates, especially the Haudenosaunee, knew that this conference has long been overdue. Ever since Deskaheh, they have sought to gain an audience for their grievances in the world forum. This 1977 conference was the very first time that an international forum heard an unencumbered worldview of indigenous people. The indigenous delegations exposed that they were all victims of discrimination, genocide & ethnocide.

When the Haudenosaunee delegation had their chance to speak they presented an insightful view of their spiritual traditions going back thousands of years. They spoke about the basic rights of humankind and "all our relations". They pointed called out the destructive & frenzied human activity that was manifesting on Mother Earth. The delegation also boldly stated that "the dishonoring of treaties is essential to the goal of the U.S. & Canadian vested interests which are organized to remove any and all obstacles to their exploitation of the Earth and her peoples."

**International NGO Conference On Discrimination  
Against Indigenous Populations-1977-In The Americas  
September 20-23  
Palais des Nations Geneva, Switzerland**



## **THE GENEVA CONFERENCE**

**Official Report by: INTERNATIONAL INDIAN TREATY COUNCIL  
777 United Nations Plaza, New York, N.Y. 10017**

**SPECIAL ISSUE: TREATY COUNCIL NEWS OCTOBER 1977 VOL. 1 NO. 7  
American Indian Treaty Council Information Center  
870 Market Street San Francisco, CA. 94102**



The indigenous delegations left the conference hopeful that the United Nations would provide a forum to finally do away with the effects of the racist "Doctrine of Discovery" that was foisted upon generations of Native peoples and they (*U.N.*) would secure a brighter future for the 300 million or so indigenous peoples of the world. Unfortunately, their expectations were never met, even to this very day.





**"We have made a sacred covenant to follow Maasaw, the Great Spirit's Life Plan at all times, which includes the responsibility of taking care of this land & life for his divine purpose. Our goals are not to gain political control, monetary wealth, or military power, but rather to pray and to promote the welfare of all living beings and to preserve the world in a natural way."**

**-Thomas Banyacya (1992)**

In 1992, on December 10<sup>th</sup>, Thomas Banyacya, knocking for the fourth time on the United Nations door, was finally able to make a brief speech at the General Assembly hall, but on a day when the General Assembly was in recess. Only a few U.N. delegates were present when he carefully sprinkled cornmeal on the podium and then delivered his message stressing the need for world leaders to listen to those still living in harmony with nature.

Thomas Banyacya was at the United Nations this day along with delegates from 20 other indigenous nations. He was the last speaker to address the U.N. that evening. This was the first time in the history of the U.N. that indigenous nations were allowed to speak in its main chamber. The mass media scarcely reported on this historic event.

1993 was the United Nation's "International Year for the World's Indigenous Peoples". This same year, Thomas Banyacya spoke again at the United Nation's "Cry of the Earth" conference, where 7 indigenous nations delivered their traditional prophecies relating to the Earth. This time he was with his Hopi delegation and they had almost an hour to speak.

As it presently stands, many indigenous leaders have now come to the conclusion that the United Nations is just another puppet of the U.S. government; no international redress is to be expected.

## THE INTERNATIONAL COURT

**"I wonder what the United Nations Charter means when it says that all nations shall exist regardless of how small they may be and they shall be protected from aggression."**

**-Mad Bear**

The indigenous delegations at the 1977 Geneva conference, as a whole, were saying that the United States is the main broker, the major power of the world and they are refusing to honor treaties with the Indian Nations. This conference was taking place around the same time that there was talk between United Nations delegates of bringing the International Court to the United States in New York City, in close proximity to the United Nations. As they were having these discussions, the German delegates told the American delegates that if they bring the International Court onto the United States land they (*the U.S. government*) will be forced to hear treaty issues of the American Indians and they would have to respond.

The incentive for bringing the International Court, with a court room dedicated to international issues, to the United States, from the U.S. government's vantage point, was so that they could go after other countries and bring their "enemies" to justice via extradition. When the American delegates were told by the German delegates that they would have to respond to treaty issues of the American Indians, the American delegates dropped their attempts to bring the International Court to the United States.

The American delegates wanted to keep the American Indian treaty matters out of the international courtroom.

Today, as the indigenous go through the International Court at The Hague in the Netherlands to address treaty concerns, they know that the court has no real authority or power. The indigenous can bring all their issues of injustices before the International Court but there really isn't anyone there in The Hague who can enforce the court's decisions. For example, Chinese human rights violations against the Tibetans. At The Hague, the court, based on looking at the evidence, will always decide in favor of the victim, in this case the Tibetans. But after the court decision is made, no real action is taken to enforce that decision.

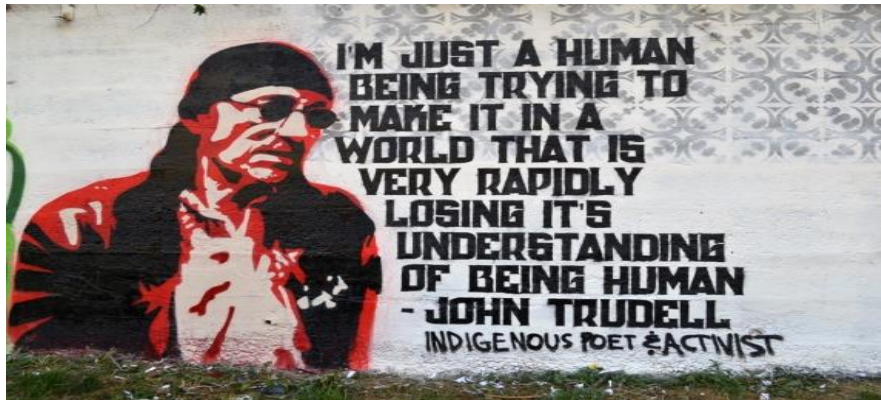
To add insult to injury, on 9-21-15, it had been announced that Saudi Arabia was appointed as the head of a key U.N. Human Rights Council Panel in Geneva that selects top officials who will shape international human rights standards and report on violations worldwide. Saudi Arabia is a country, who in addition to funding the U.S.'s (*and its puppet masters*) proxy army, I.S.I.S. (*Al-Qaeda*), leads the world in public beheadings & executions.

Perhaps, the Indigenous need to organize their own "Indigenous World Court" where they can publically expose and bring to light all of the injustices & atrocities that governments worldwide have committed towards indigenous peoples. With the Internet, this disclosure would certainly become useful in the "infowar", publicizing indigenous struggles for freedom.

## **INDIAN GENOCIDE & ETHNOCIDE**

**"Our people were murdered in this country. And they are still being murdered. They (*U.S. government*) used germ warfare against us, when they drove us into Kansas. My people crossed the rivers and waited. They promised us land, homes, tools. Wagons came filled with blankets and clothes. They were infected with smallpox. My people took them and died and they died and died. We do not want to be absorbed by a sick society. There is an Indian nationalist movement in this country. I am one of the founders. We are not going to pull any punches from here on in."**

**- Mad Bear**



**"The great lie is that it is civilization who is not civilized. It has been literally the most blood thirsty brutalizing system ever imposed upon this planet. That is not civilization. That's the Great Lie! That it represents civilization."**

**-John Trudell (*Santee Sioux-Chicano*)**

The U.S. government does not have the "moral authority" in its relations with Native American people, and is not in a "winning" position in its treaty relations with the Indian Nations. Native people in America are in the right; morally & contractually. If the U.S. ever concedes to honoring Native sovereignty, billions of dollars tied into mineral resources from Native lands would dry up and the crony capitalists would suffer a great loss.

It's no wonder that the U.S. government wants to eliminate the Indians from the entire equation, and "if they could they would". Mad Bear knew this was the reason & intent, why the U.S. was trying to exterminate the Red Man, and why they wanted them completely removed off of the land via governmental "Termination" & "Assimilation" policies.

**"We still name our military helicopter gunships after victims of genocide. Nobody bats an eyelash about that; Blackhawk, Apache and Comanche."**

**-Noam Chomsky**

**"They (B.I.A.) used Whiskey & Religion (*Christianity*) to destroy the Indians."**

**-Mad Bear**

In 2000, the head of the Bureau of Indian Affairs, Kevin Gover (*Pawnee*) admitted to past historic “crimes” committed by the B.I.A.

“Immediately upon its establishment in 1824, the Office of Indian Affairs was an instrument by which the United States enforced its ambition against the Indian nations. As the nation expanded west, the agency participated in the ethnic cleansing that befell the western tribes. War begets tragedy, but the deliberate spread of disease, the decimation of the bison herds, the use of alcohol to destroy mind & body, and the cowardly killing of women & children made for tragedy on a scale so ghastly that it cannot be dismissed as merely the inevitable consequence of the clash of competing ways of life. After the devastation of tribal economies, the B.I.A. set out to destroy all things Indian by forbidding the speaking of Indian languages, prohibiting traditional religious activities, outlawing traditional government, and making Indians ashamed of who they were.”

“Worst of all, the B.I.A. committed these acts against the children entrusted to its boarding schools. The trauma of shame, fear, and anger has passed from one generation to the next, and manifests itself in the rampant alcoholism, drug abuse, and domestic violence that plague Indian country. The B.I.A. expresses its profound sorrow for these wrongs, extends this formal apology to Indian people for its historical conduct, and makes promises for its future conduct.”

**“In 1918, the B.I.A. petitioned congress to outlaw the entire indigenous American Native Culture. This bill passed through the House of Representatives but was defeated in the Senate.”**

**-James Flaming Eagle” Mooney (*Seminole*)**

**“The impracticality, if not impossibility, of civilizing the Indians of this country in any other tongue than our own would seem obvious.”**

**- Commissioner of Indian Affairs (1887)**



Crimes of Indian genocide & ethnocide via the B.I.A. & Indian Health Services (*I.H.S.*) continue today. Any doubts, check out the "Red Cry" documentary (*on YouTube*) chronicling the lives of Lakota Elders & Oyate people in the face of ongoing genocide against the Lakota by government & corporate interests. This documentation was done by the Lakota Solidarity Project (*LSP*) in association with the Strong Heart Warrior Society.

**"If it be the design of providence to extirpate these savages in order to make room for cultivators of the Earth, it seems not improbable that Rum may be the appointed means."**

**- Benjamin Franklin**

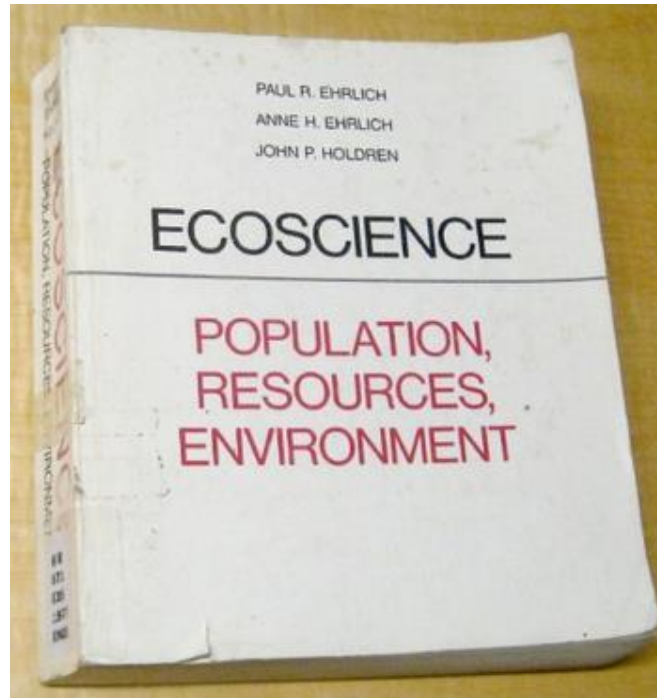
**"This unfortunate race, whom we had been taking so much pains to save and to civilize, have by their unexpected desertion and ferocious barbarities, justified extermination and now await our decision on their fate."**

**-Thomas Jefferson**

**"A total world population of 250-300 million people, a 95% decline from present levels would be ideal."**

**- Ted Turner (*founder of CNN*)**





**"Forced abortions and mass sterilization are needed to save the planet."**

**- John P. Holdren (*President Obama's Science Czar*)**

**"In the event that I am reincarnated, I would like to return as a deadly virus, in order to contribute something to solve overpopulation."**

**-Prince Phillip**

Horrendous acts of genocide & ethnocide were also occurring during Mad Bear's time. When he went out to Arizona & Oklahoma, Mad Bear visited various Indian health clinics that provided space for young native women to have child birth. Mad Bear was able to sneak into the file room and take a peep at the files. He made the shocking discovery that after the child births, the doctors were performing tubal ligation (*tube's tied*) on the young women, without their consent or knowledge. They were sterilizing the young woman. Soon after his investigation, Mad Bear was about ready to take direct action and confiscate those records, but he was too late. The clinics were shut down. This didn't stop Mad Bear from publically vocalizing his objections to "genocide in America".



Mad Bear's horrific discovery is verified. It turns out, that in 1970, George Bush Sr., then a United Nations ambassador, started and ran a program (*The Family Planning Act*) approved by President Nixon, which sterilized Native American women, via the Indian Health Service, without their knowledge and against their will. Within a decade, 50% of Native American women of child-bearing age were sterilized.

## THE CONSEQUENCE OF BREAKING A TREATY

**"The United States has violated its treaties with our Nation. Since the white man occupies our land, in New York State, only by virtue of those treaties, if he breaks the treaties then they are null & void. That's all right with us! For then the land will revert to our ownership in his legal terms."**

**- Mad Bear**

Mad Bear knew that it's best to skip over the state and address Native issues on the Federal level because he knew that they (*his people*) were in the right in regards to their treaties with the United States. He knew and would often ask the question, to the federal courts, "Do you know the consequence (*in regards to International Law*) of breaking any treaty; regardless of what side breaks the treaty?" Mad Bear wouldn't get a response back to his direct question. So he would then say, "Let me tell you the consequence. The status that existed prior to the treaty is what it will revert back to before the treaty was written."

Mad Bear was well aware that the federal government knew this and he was keenly aware that they would never admit it. The United States government stands upon the lands that it stole from the Native Americans and it uses the natural resources of the land to feed its corporate greed. Billions, perhaps trillions of dollars are at stake if these lands revert back into the hands of their original caretakers, the American Indians.

Every treaty that has been ratified & brokered between the Native Americans and the U.S. government has been broken by the United States. These are blatant violations of International Law. Over 370 ratified treaties have been broken and are in need of a congressional redress.

**"According to one of our prophecies, the descendants of the treaty breakers will have to live by those treaties."**

**-Rolling Thunder**

### **MAD BEAR & HIS BILLION DOLLAR LAWSUIT AGAINST N.Y. STATE**

Mad Bear filed a multi-billion dollar lawsuit against the State of New York. This was at time when you didn't hear about lawsuit compensations involving billions of dollars. Mad Bear read the existing contractual documentation over for his Tuscarora region. The contract "granted permission of the state and/or residents of the state to use the land at a ferrules depth."

When this contract was originally written, the resource under the soil, like natural gas, oil or anything else, had not been discovered yet. So when they (*the state*) wrote the contract stating that the land could be used at a ferrules depth, agriculture was the biggest thing going at that time.

A ferrules depth refers to the depth that a plow is set to. As the plow goes through the soil and it turns the soil over, that is called a "ferrule".

Mad Bear filed a lawsuit against the state of New York because they (*Tuscaroras*) never negotiated for the natural resources that they were taking from this land. Mad Bear said, "They owe us for these natural resources that they have taken, without negotiating an agreement to take these resources." This exploitive scenario has most likely been repeated many times over with other Indian nations.

Very few minds worked like Mad Bear. In this particular example, he was able to look beyond what the contract was saying and catch a detail, like a ferrule's depth, which had been overlooked by many past observers of this same contractual document.

In cases when you file a lawsuit, if the court delays & postpones long enough, the individuals that are bringing the suit while eventually die. If no family member or friend renews that lawsuit, then that lawsuit is dropped from the books and from the record. That's exactly what happened with Mad Bear's lawsuit against the state of New York. Unfortunately, none of the Haudenosaunee people or Longhouse renewed Mad Bear's lawsuit. It should have been incorporated right into the Longhouse procedures. It's the duty of the Chiefs & Clan Mothers to renew lawsuits, such as Mad Bear's, to keep them as ongoing pursuits until they get justice and receive an agreement or settlement.

In the 1960's, Mad Bear pursued other suits against the State of New York to the dismay of state officials. One thing is for sure, Mad Bear's apprentice, Michael Bastine, made the comment, "At the state level, when they found out that Mad Bear had passed (*in 1985*), they were celebrating. They were enjoying his passing. Not just at the state level, but at the federal level too. Because Mad Bear was consistent with staying on focus, and this is why they didn't like him. They tried to distract Mad Bear. They would try every tactic they could, and he wouldn't be distracted. He would stay focused on the issue. He would keep repeating the issue and saying, 'I need to know why.'"

"Why is it that you claim or think you have this authority and this power to disregard and not honor these treaties?" Mad Bear really did put it in a perspective where now one has to think... Wow! He really had some good points. Why aren't the other people (*Haudenosaunee*) pursuing this and maintaining that position?"

No upcoming younger people in the 6 Nations rose to the occasion to pursue & maintain the positions that Mad Bear had pointed out to state & federal officials. Mad Bear noticed this too. Even if "young warriors" had stepped up to the plate, it would be difficult for them to be bright enough and have the insight, a level of intelligence, that would direct them towards the proper way to stay focused on the issues, demand & get a response and a result from the state or federal courts that would be suitable or satisfactory.

## **NO JUSTICE, NO PEACE... NOW THE SPIRITUAL WORK BEGINS**

**"We must go beyond the arrogance of human rights. We must go beyond the ignorance of civil rights. We must step into the reality of natural rights because all of the natural world has a right to existence and we are only a small part of it. There can be no trade-off."**

**-John Trudell (*Santee Sioux-Chicano*)**

Despite many legislative attempts by the Indigenous on the state, federal (*country*) & international level, justice has not been served and there has been no peace. In the later years of Mad Bear's life, his legal battles in the courts (*state & federal*) and his efforts to gain support via the United Nations & foreign embassies became mentally draining.

Around 1978, Mad Bear's focus began to shift away from the dysfunctional human system, here on our physical plane of existence, to the higher spiritual plane of existence, where others levels of work with his medicine friends & spiritual leaders were in store. He saw that the best way to help Native Americans and all aboriginal people everywhere was to raise the spiritual consciousness of the world.

Michael Bastine recalled this phase in Mad Bear's life. Michael could "almost see the shift" in Mad Bear's aura as he departed away from politically-oriented activism towards a more spiritually-oriented activism. Mad Bear now became more oriented towards organizing medicine men & spiritual leaders, from all 4 directions, in ceremony.

### **(Reference Material)**

- "Basic Call to Consciousness" (contributions by Chief Oren Lyons, John Mohawk & José Barreiro, Akwesasne Notes/Publisher, 2005)
- "Iroquois Supernatural" (by Michael Bastine & Mason Winfield, Bear & Company/Publisher, 2011)

- "International Emergence: 21 years at the U.N." (by Ingrid Washinawatok, scanned book, CUNYLawReview.org, 2013)
- "Broken Promises On Display At Native American Treaties Exhibit" (article by Hansi Lo Wang, NPR.org, January 18, 2015)
- "Red Cry documentary: Genocide in America" (produced by the Lakota Solidarity Project (*LSP*) in association with the Strong Heart Warrior, YouTube/Red Cry Film, May 16, 2013)
- "Nation within a Nation: Trail of Tears" (interview by Mad Bear in 1967 for WBFO radio at the State University of New York at Buffalo, archived by the American Philosophical Society)
- "Ancient Voices, Current Affairs: The Legend of the Rainbow Warriors" (written by Steven McFadden, Bear & Co./Publisher, October 1992)
- "B.I.A. Head Admits to American Indian Genocide" (by Russell Means, RussellMeansFreedom.com, January 31, 2009)
- "The New Indians" (by Stan Steiner, Harper & Row/Publisher, 1968)
- "Cry of the Earth: Part 10 of 12 - Hopi Delegation" (posted on Crescentera Channel, YouTube.com, Jan 3, 2013)
- "Thomas Banyacya, 89, Teller of Hopi Prophecy to World" (by Robert McG. Thomas Jr., NYTimes.com, February 15, 1999)
- "60,000 Americans coercively sterilized" (Whale.to/be/sterilization\_usa.html)
- "Nice Day for a Genocide: Shocking quotes on Indians by US leaders Pt1" (IndianCountryTodayMediaNetwork.com, July 19, 2013)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)
- "Hopi: People of Peace" (Sun-Nation.org)

## RENOWNED INDIAN ACTIVIST

***(Or was Mad Bear a Media-Hound & Rabble-Rouser?)***



### MAD BEAR DESERVES GREATER RECOGNITION AS A LEADER

Laticia McNaughton (*Onondaga*), who by now has probably earned her Ph.D in Native American studies, wrote a thesis defending Mad Bear as a renowned Indian activist as opposed to a media-hound & rabble-rouser, which his critics & defectors claim. Her resources that she cited were extensive and she deserves much praise for piecing some of the hidden Mad Bear history together.

According to Laticia, "Wallace 'Mad Bear' Anderson emerged as an unofficial political leader for the Tuscarora Nation. Yet, curiously, there is no statue for him, like Clinton Rickard, and no complete autobiography that traces his every move, but only random newspaper accounts, a single book (*written by Doug Boyd*) with reference to Mad Bear's life as a medicine man (*mid-70's to mid-80's*), and sparse mentioning in other works. Mad Bear Anderson's legacy is instead shrouded in controversy, shrugged off, ignored completely, or often romanticized."

"Mad Bear was a leader who had the audacity to stand up against tribal government corruption, federal & capitalistic forces that threatened tribal sovereignty while serving nation members' interests. It is my inclination that because he was exposing truths about corruption that was meant to be hidden, because he openly challenged both the federal bureaucracy & tribal systems, and because he was attempting to revitalize traditional Haudenosaunee ways, he was seen as a threat to status quo order on the reservation and to the unscrupulous practices of the federal government and business alike."

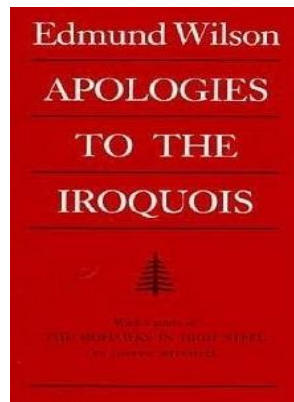
Laticia McNaughton continued, "Since his presence as a mediator & activist was seen as trouble to these systems' continuation, his legacy is riddled with controversy, belittlement, and downright objection & denial. Despite this portrayal influenced by scholars and possibly Tuscarora leadership, Mad Bear's story, fearlessness and accomplishments are deserving of more recognition for all he has done for the Tuscarora community and wider Indigenous community."

### **MAD BEAR CHALLENGED CHIEFS AT THE LONGHOUSE**

Michael Bastine (*Algonquin*) recalls Mad Bear telling him that he physically tossed out a chief from the Seneca Tonawanda Longhouse, in the early 1970's. Mad Bear didn't tolerate bad behavior, complacency, double standards, deception and he was not shy to speak up & act out against it. Mad Bear, at time thought that the Longhouse process was too slow, due to tribal politics, so sometimes he took matters into his own hands. After physically tossing out a chief from the Longhouse, Mad Bear had to make amends to the Clan Mothers & Confederacy Council by passing out sacred tobacco & apologizing.

Mad Bear vocally addressed concerns he had with other chiefs who were employed by the State of New York. This was a conflict of interest in his mind. He didn't think that these chiefs could openly express their true opinions. Some of the chiefs that Mad Bear had issues with were state employees, like S.U.N.Y. college professors. He thought that their conflicting interests were detrimental to the Iroquois fight with the state over taxes and other issues pertaining to their nation's sovereignty. Mad Bear felt that some of the chiefs were compromised in their actions.





Author, Edmund Wilson, wrote about one particular Longhouse Council meeting in the late 1950's that was troubling to Mad Bear. A new Tadodaho was being inaugurated. This was supposed to be a momentous event for the Longhouse, however, members inside were quarrelling. One of the Oneidas showed up intoxicated. Representatives of the Cayugas were not present, thus the council was not fully represented. Mad Bear thought the antics of this Council Meeting & inauguration were a disgrace.

### **MAD BEAR'S CRITICS DEBUNKED**

Laticia McNaughton believes that Mad Bear seems to have had honorable intentions in his activism efforts. His stature & position as an activist never went unchallenged, however. Some scholars accused Mad Bear's achievements as simply "show" for the media to consume while the real issues that Indians faced were neglected.

For example, Lawrence M. Hauptman, Professor Emeritus of History at S.U.N.Y., made attempts in his writings to discredit Mad Bear's historical legacy. In his concluding statements (*of his latest book*) about Iroquois leadership he wrote, "There was another side to activism; self-promoting opportunism. Wallace 'Mad Bear' Anderson, a Tuscarora 'media hound' was one such self-styled 'leader'. By entertaining rather than educating, Mad Bear deflected attention away from real issues; land loss, jurisdictional concerns, poverty, treaty rights, as expressed by recognized leaders, condoled chiefs, clan mothers, tribal presidents, and well-respected longtime advocates such as the Indian Defense League of America."

***[Donald Grinde, Jr.]***

Referring to author Edmund Wilson interactions with Mad Bear for his articles appearing in "The New Yorker" magazine, Laurence comments that "Mad Bear was always accessible to journalists and gave them a 'good story', whether real or not". In a review of Laurence's work, however, Donald Grinde, Jr. criticizes Mr. Hauptman for continuing to favor Iroquois so-called anthropology experts over actual Indian voices in his work. Regarding these comments on Mad Bear, Donald argues that Laurence Hauptman blatantly ignores valid sources and that "Anderson is attacked for certain behaviors without any real evidence."

In his earlier work, "The Iroquois Struggle for Survival", Laurence was not shy about criticizing Mad Bear in his discussion of the Red Power movement. In describing the Tuscarora protests, he says, "The dramatic protest, at a time of civil rights fomenting in the South, brought media attention for the first time to a young, unimposing merchant seaman, Wallace 'Mad Bear' Anderson, who previous to this incident had lived largely in reservation obscurity. The media was soon focusing on the gregarious and dynamic Anderson rather than on the issues involved in the controversy. Anderson's role was magnified by the media's looking for a 'good story', and seeking Indians in traditional garb to photograph."

"Despite the news stories to the contrary, Anderson was not at the time of the protests a political leader on the reservation. His role in the events of 1958-1960 is much exaggerated, largely perpetuated by the writings of Edmund Wilson and Anderson's own skillful manipulation of the media."

While Mad Bear did have many media stories devoted to his actions with the protest, he was not the only individual receiving attention. Laurence's argument begins to fall apart when he explains that Mad Bear's attention was a response to media "seeking Indians in traditional garb to photograph". Donald Grinde, Jr. asks, "Can the same statement not be applied to Chief Clinton Rickard's popular attention-receiving garb that emphasized Plains headdresses and regalia rather than traditional Haudenosaunee outfitting?"

Donald says that in relation to Indian activism & protest events, not exclusively Tuscarora, the media has been used as a tool to not only garner sympathy to Indian causes but to gain support and increased awareness from a non-Native world that forgot indigenous people existed.

Mad Bear's attention from the media is in no way unique or distinguished from other Indian activist efforts nor is his use of dress and presentation much different from that of Rickard's. Laurence Hauptman's statements about Mad Bear's manipulations, per Donald Grinde Jr., are unsupported & unexplained by any documentary or interview evidence.

Donald noted that Laurence Hauptman also strangely devotes a few paragraphs in his book to directly compare Mad Bear to Chief Rickard's son, William and goes as far as to dispute Vine Deloria's praise of Mad Bear, explaining that "Deloria must have been misled." Laurence later, again, discredits Mad Bear's efforts in the American Indian Unity Caravan, attributing his participation in this movement as supporting Mad Bear's need to be in the spotlight.

Another example of Laurence Hauptman's discrediting of Mad Bear occurs in his autobiography on Chief Clinton Rickard. Mad Bear is curiously absent from most of the discussion within Rickard's book. This is not the case in Edmund Wilson's "Apologies of the Iroquois" book. It mentions that Rickard became Mad Bear's hero and he wanted to carry on Rickard's work. Further noting that Mad Bear "has informed himself about Iroquois history, and, unlike some of the other nationalists, he has seen a good deal of the world."

### ***[Duane Anderson]***

Barbara Graymont, editor of Laurence's Rickard book & Iroquois historian, also downplayed Mad Bear's significance as a Tuscarora community leader. Mad Bear's brother, Duane Anderson, however, validates his brother's community leadership role and Mad Bear's connection with Clinton Rickard. Duane believes that something went wrong in their friendship and they seemed to have parted ways. He attributes their parting ways to the fact that they had opposing ideas & approaches to the S.P.A. protests. Chief Rickard wanted to pursue litigation within the courts and Mad Bear determined to fight it on Tuscarora soil at the front line.

Duane Anderson also mentioned that the Chiefs' Council sometimes had a contentious relationship with Mad Bear because "he tended to keep the chiefs in line and he wasn't afraid to criticize them and tell them what they need to be doing."

It seems the chiefs were also unafraid to voice their distaste for Mad Bear, as seen in a 1962 New York Times article that highlights the spectacle of Tuscarora forgiveness toward Robert Moses in a peace pipe exchange. In this article, Moses called Mad Bear "a part-time squatter on the reservation" and Chief Greene states that "he really was not mad at Mr. Moses after all; that it was some of those younger rabble-rousers like 'Chief' Mad Bear who bore a grudge" and that he was "not displeased" that Mad Bear was gone away in the Merchant Marines."

Duane recalls that this tension between Mad Bear and the Chiefs' Council could be traced back to their battles with the S.P.A. when conflict & mistrust was at a high point, yet at the same time corruption has been apparent even before the S.P.A. problems. There has been wrongdoing in regards to people's land deeds, tribal rolls, membership regulation, controversy surrounding the split of the Bear Clan into "Brown Bear" & "White Bear" and the process of choosing the political leadership. Even though these shady practices were allegedly happening in Tuscarora, nobody was speaking up about these issues up until the S.P.A. protests. The General Council (*People's Council*) was dead until Mad Bear began to run things.

Traditionally, clan mothers are supposed to be the ones keeping the chiefs in line, but because this was seen as not being done, Mad Bear seemed to step into their role. One example of this process is in a report to the Chiefs' Council on July 20, 1967, describing Mad Bear's role as mediator between the people and the leadership.

This report details discussion of the dangers of the Termination Bill and the need to protest to which Mad Bear says, "I invited the chiefs that were present to sit-in to our (*people's*) Council. My pleas fell on deaf ears. I asked some of them whether or not they were planning on attending, to this I received no definite reply. As our General Council got underway, the people were disappointed with the way our chiefs were acting in general."

A friend of Mad Bear, Ted Williams, stated that Mad Bear was the only one he could recall that would stand up to the chiefs without fear, and that he has seen things go downhill since Mad Bear has passed away in 1985.

Mad Bear took a highly controversial action on May 12<sup>th</sup>, 1958, when he was hired as a laborer, outside of the Tuscarora Reservation, for Merritt-Chapman & Scott, the largest contractor on the S.P.A. project. The New York Times newspaper took to ridicule him in no time. They labeled this as hypocrisy; however, Mad Bear insisted that he “buried the hatchet, but it’s not buried so deep it can’t be dug up again.” Mad Bear had temporarily called off the “passive resistance” and was waiting for the Tuscarora chiefs & lawyers to counter the S.P.A. court order with their own that blocks the S.P.A. from entering their reservation.

A separate New York Times article showed that taking jobs from the State Power Authority was not unusual at that point, after the passive resistance protests, as the Tuscarora community members had to make a living. While this can easily be seen as hypocritical, Mad Bear’s brother Duane argues that this explains Mad Bear’s ability to forgive and not hold grudges, and the fight was on hold at that point.

### ***[Unity Conventions]***

Lawrence M. Hauptman downplayed Mad Bear’s role in the creation of the 1967 & 1969 Unity Conventions, instead crediting Chief Alfred Gagne (*Mohawk*) & Chief Beeman Logan (*Seneca*) as the progenitors. This could be intentional on Lawrence’s part or he might not have had prior knowledge of Mad Bear’s close relationship with the Hopi Elders and their “Gathering of Indian Brothers”.

Also, another factor could be that Mad Bear was not a “chief” and he was Tuscarora, “younger brother” to the other original 5 nations. Because of this, Mad Bear may have positioned his close friend, Chief Beeman Logan, to take credit for some of his political initiatives. It is well known that if Mad Bear had an issue to bring up, he could always back up his claims and he would push at the issue until it was resolved. Furthermore, Mad Bear could always count on Beeman to have his back. With Chief Beeman Logan taking the lead, Mad Bear surely had greater maneuverability, credibility and political sway within the Iroquois Confederacy.

## **LOVE MAD BEAR OR HATE HIM**

Laticia McNaughton thesis discussed the peculiarities of Mad Bear's behavior, personality and approaches to issues, which fueled rumors & controversy. A statement by a young Indian man from Utah sums up the complexity of Mad Bear's persona; "For one of the most friendly people you'd ever hope to meet, he can be one of the most ferocious whenever he needs to be."

Author, Edmund Wilson, described Mad Bear as having "the combined effective qualities of a self-controlled audacity and a certain tactical shrewdness. He has also a robust enthusiasm, a sly humor and an easy affability which contribute to a personal magnetism of the kind that commands allegiance. I found that people strongly took sides either against him or for him."

A neighbor of Mad Bear's remarked humorously that Mad Bear would start getting people riled up & angry about the way things were carrying on and then would take off with the Merchant Marines and leave the mess for the chiefs to fix.

## **TUSCARORA MEN & WOMAN CAN'T DANCE**

A hint as to why Mad Bear was not always universally admired by his fellow Tuscarora community, according to *Esquire Magazine (August, 1970)*, may be due to incidents like Mad Bear's scheme to sabotage the annual Tuscarora dance festival. This event brought out thousands of admission-paying non-Indians and made certain Tuscaroras a good deal of money. To Mad Bear it was phony un-Iroquois dancing, with all kinds of flamboyant Western feathered headdresses, done by Indians hired from Ontario; there wasn't a Tuscarora in the bunch.

Mad Bear telephoned these Ontario dancers and told them it was immoral and un-Indian to take money for dancing and to pretend to be local Tuscaroras. He persuaded them to cancel their appearance. This left the festival with 5 scheduled performances and no performers.

Mad Bear had a backup plan. He hired 60 members of the Wanka Tanka dance troupe from Buffalo; all white, non-Indian. As they came onstage in the outdoor arena, Mad Bear jumped up and grabbed the microphone, shouting (*to the audience*), "Shame on you Indians! We should all bury our heads; that we have to hire whites to dance for us!"

Mad Bear's message got through, and soon afterwards parents were sending their children to get lessons in "traditional" Tuscarora dancing that Mad Bear organized in the reservation school on Sundays, starting just as nearby church bells rang. The Indians on the Tuscarora Reservation, keep in mind, are mostly Christian and non-traditionalists.

### **MAD BEAR WAS NOT AFRAID TO UPSET THE STATUS QUO**

Laticia McNaughton concluded her theses by discussing Mad Bear's belittled legacy. She said, "He seemed to understand deeply the controversy behind his presence." Mad Bear once stated to Doug Boyd, "People are hard to figure! They either declare that you don't know what you're talking about or that they don't want to hear it anyway."

Indeed, many people, such as the Tuscarora leadership, scholars writing about Mad Bear's pursuits and others "don't want to hear it anyway".

It was because of Mad Bear's ability to directly challenge the Chiefs' Council, the federal government & corporate interests that his actions have been shrouded in controversy and his accomplishments belittled. The fact was that Mad Bear was not afraid of the consequences of upsetting the status quo & crossing lines. This made him an unpopular man. The controversy is merely a cloud that covers the true meaning of his legacy.

"Beyond the scope of the Tuscarora reservation, Mad Bear's life evokes many questions for scholars. As an activist, his activities point toward some of the inherent problems in American Indian activism. How does one protest both internal tribal governments & external bureaucratic forces while upholding tribal sovereignty & traditions? Is it possible to create political change & upheaval without arousing suspicions & controversies? Does one need to be an elected or chosen political leader to protest and create real change? How does the role of the media change the dynamics of Native activism & controversy?"



"Mad Bear's activist career touches on each of these quandaries, dancing along the lines of presuppositions that scholars often put forth. I would argue that Mad Bear knew where change was needed and how to arouse attention to these issues, much to the dismay of the multiple levels of leadership & bureaucratic systems. It is because of his actions and his bravery to call attention to injustice & unscrupulous practices that his legacy has been muddled with controversy, belittlement, and invisibility. He is proof that one need not be an official political leader to make change within a community. While he probably will not ever have his own statue, his story deserves more attention than it has been given and will hopefully be followed up with a more complete picture in future research endeavors."

This E-Book is a much deserved follow up, providing a more complete picture of Mad Bear's spiritual & political legacy.

***(Reference Material)***

- "Chapter 11- Wallace "Mad Bear" Anderson: Media-Hound, Rabble-Rouser, or Renowned Indigenous Activist?" (written by Laticia McNaughton, re-posted on BgConv.com, a Transnational/American Studies thesis)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)
- "The Fifties: From Notebooks and Diaries of the Period" (by Edmund Wilson & Leon Edel, Farrar, Straus & Giroux/Publisher; Reprint Edition, November 1, 1987)
- "Apologies to the Iroquois... Iroquois & Their Neighbors" (written by Edmund Wilson, Syracuse University Press/Publisher, March 1, 1992, originally a series of articles written in 1959 for the New Yorker Magazine)
- "Mad Bear Buries Hatchet With SPA" (Buffalo Courier Express newspaper, FultonHistory.com, May 13, 1958)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

Section Four:

## **Mad Bear's Spiritual leadership!**

## **MAD BEARS SHIFT TOWARDS SPIRITUAL LEADERSHIP**

### ***(Extension on Earth Changes granted)***

Early on in this E-Book it was noted that in 1948, shortly after leaving the U.S. Navy, Mad Bear applied for a G.I. bill loan to build a house on the Tuscarora Reservation. His request was denied and this frustrating experience triggered in Mad Bear a calling to become an activist for his Indian people. With much passion & determination, he researched the prophecies of this people, the teachings of the great Peacemaker and the political history of his forefathers.

Thus, Mad Bear became a high profile Native Rights activist & political leader as well as a respected Medicine Man & Spiritual Leader. From 1948 to about 1978 he focused on organizing the Native Rights activists (*which included medicine men & spiritual leaders*). From 1978 up until around 1983, when his health & mental facilities were diminishing, his focus shifted towards organizing the medicine men & spiritual leaders, from all 4 directions, in ceremonial action.

A key focus of Mad Bear's work with other spiritual leaders was on the "Earth Changes". Around 1982, these spiritual leaders felt that the changes were about to become active. "And they would have," according to Michael Bastine, but Mad Bear participated in a ceremony to delay the Earth Changes with the Hopi, and probably Navajo, Zuni, Apache and other medicine people from the Pueblo.

The reason Mad Bear was having this ceremony was akin to how banking loans work. If you know you have a loan payment that is due and you're having difficulty making payments, a lot of times you can go to the agency and ask for an extension. And many times so you don't forfeit, foreclose or lose out, the agency will grant you an extension.

So Mad Bear, in regards to the preparing for ceremony, was looking at things at that level and he thought to himself, "What if the spiritual leaders of the world made this appeal cosmically (*to the Great Spirit*) and spiritually through ceremony?"

This is exactly what Mad Bear and his inner circle of medicine men did. They asked the Great Spirit for an extension on Earth Changes. And through ceremony their humble request for an extension was indeed granted.

An extension of approximately 30 years was given. This pushed the expiration date on the extension to 2012, which was recognized as the ending of a cycle for humanity, and ending of an age. This was confirmed by the measurement on the Mayan Calendars as well, in accordance with the Galactic Timepiece.

The reason why the extension was requested was due to the medicine men's belief that more humans could be awakened. They wanted to make a sincere attempt to get more humans to raise their awareness. If this could be achieved, potentially humans could avert future Earth Changes, or at least reduce the severity of "Purification".

Right now, post-2012 things are unstable and will continue to destabilize until the Earth has completed her cleansing cycle. The Earth Changes may be gradual or they may be instantaneous. No one really knows, but what we do know, from the ancient wisdom teachings of our Spiritual Elders, is that human behavior is the X Factor in Earth's cleansing. Human behavior (*X Factor*) can mitigate or accelerated the coming Earth Changes.

The medicine men advise us to send prayers out to Mother Earth. Send prayers to the Creator. Divine Intervention is possible if humans take higher action and get involved. Gatherings must commence with group intention to heal the sickness that is in the air & water, and all the elements. Individual & collective ceremonies around Sacred Sights & ley lines will do wonders towards sending vibrations of Love & Light in all directions.

The transition doesn't have to be difficult, painful and hard if we keep our hearts open and commune on a personal level with the Great Spirit. What is coming via Earth Changes is ultimately for our own benefit. We should welcome these changes. Our Mother is ascending and we can come along as well if we remain humble and politely ask permission to enter into the next world cycle with her.

The Earth Changes ultimately corrects environmental imbalances on the both the physical & spiritual planes and they assist to raise the consciousness of all life forms & the planet herself.

While there may be some loss of life and conflict during the changes, we should do our best to remain steadfast in pure love. We have a sacred relationship with these Earth Changes. We share a dance of energies. We must take gracefully steps to remain in balance with her ascending ebb & flow. As things clear up and things move on, we'll be able to move on in a new Earth cycle, on a higher dimension, in a new Golden Age, where everything we need will be provided, as the Creator intended.

***(Reference Material)***

- "Human behavior is X factor in Earth's cleansing" (article by Robin Caudell, Press-Republican, August 18, 2006)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

**IROQUOIS SUPERNATURAL**

***(Mad Bear's roots)***



Mad Bear's spiritual leadership is rooted in the supernatural traditions of the Iroquois. His practice later branched out to incorporate inter-tribal medicine teachings from around the world. Michael Bastine (*Algonquin*), Mad Bear's apprentice, teamed up with Mason Winfield to cover the supernatural underpinnings of the Iroquois medicine in their book, "Iroquois Supernatural: Talking Animals & Medicine People."

The Iroquois have a rich history that reaches back more than 1,000 years. The Iroquois Confederacy is known for having some of the world's most avid storytellers and their collection of tales are extremely vast. The culture's mystical & supernatural traditions are the psychic bedrock of the Northeast. Their treasury of tales & beliefs are largely unknown, as well as their powerful sacred sites. Michael & Mason did their best in this book to document some of these almost forgotten tales and give tribute to the Sacred Sites that need to be protected and given their due respect.

Michael Bastine is a respected elder & healer. He carefully worked with Mason Winfield to assemble some of the lore & beliefs of Iroquois. This information has always been a guarded spiritual legacy, so Michael treaded softly on the subject matter and only revealed what he determined to be general information that he could safely put out into the public arena. Michael left specific sacred information alone, where only the initiated still have access to.

The Iroquois Supernatural book explains that Iroquois beliefs may seem "superstitious" or "magical" to some observers. The Iroquois society itself makes its own distinction between the sacred & the "spooky", with both elements occasionally overlapping.

As a medicine man, Mad Bear was certainly exposed to many things sacred, as well as spooky. He certainly was exposed to many legendary stories and may have had some possible physical encounters with shape-shifting witches, strange forest creatures, ethereal lights, vampire zombies, cursed areas, dark magicians, talking animals, enchanted masks, and haunted hills, roads & battlefields. He also was a witness to many miraculous healings by 6 Nation elder medicine people, like his mentors Peter Mitten (*Cayuga*), Eliezer Williams (*Tuscarora*) and Chief Beeman Logan (*Seneca*).

In the Haudenosaunee communities, shamanic duties are not embodied in just one individual; they are carried out as a whole by Medicine Societies. There are different healing societies, such as the False Faces (*Medicine Masks*) who are the keepers of the rituals & chants. In their ceremonial rites, they communicate with, and speak on the behalf of, otherworldly presences & beings.

***(Reference Material)***

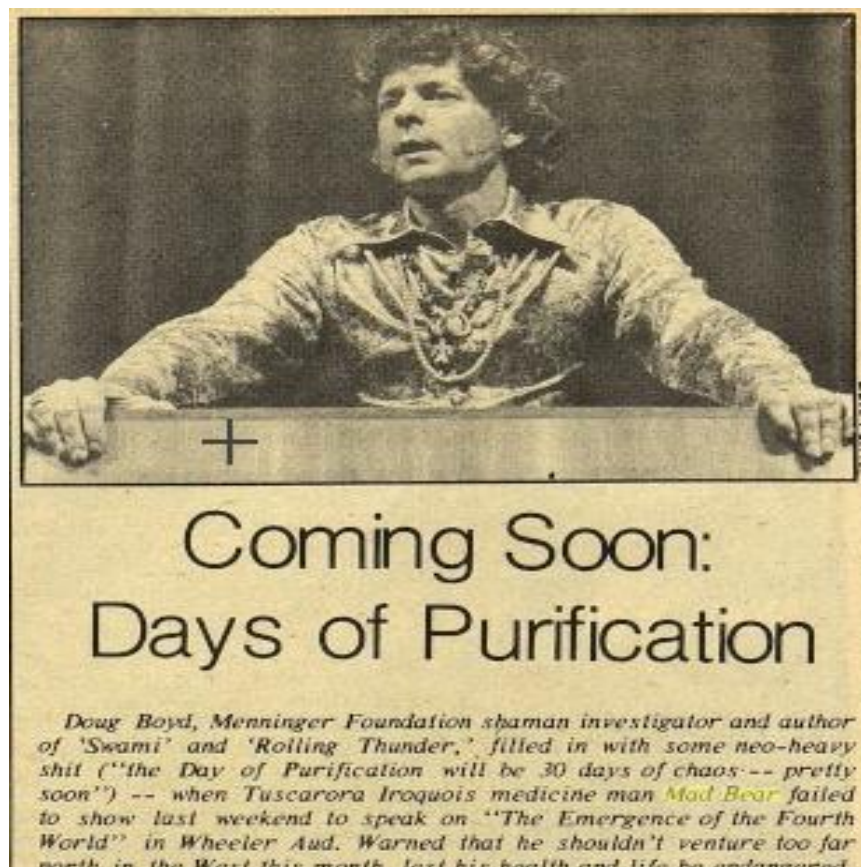
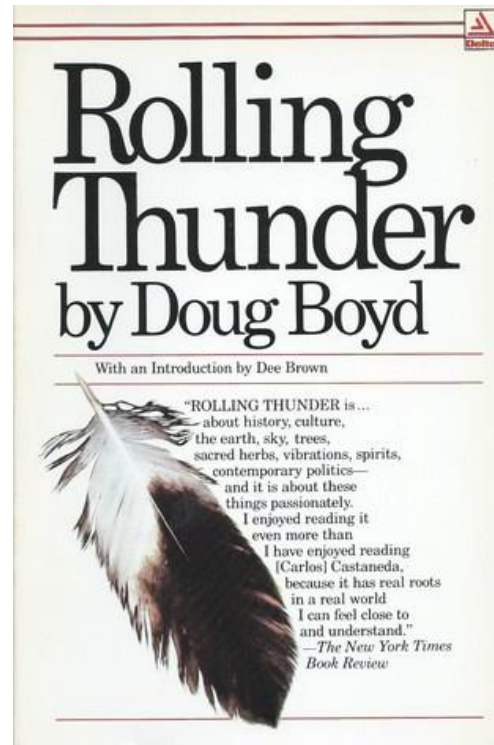
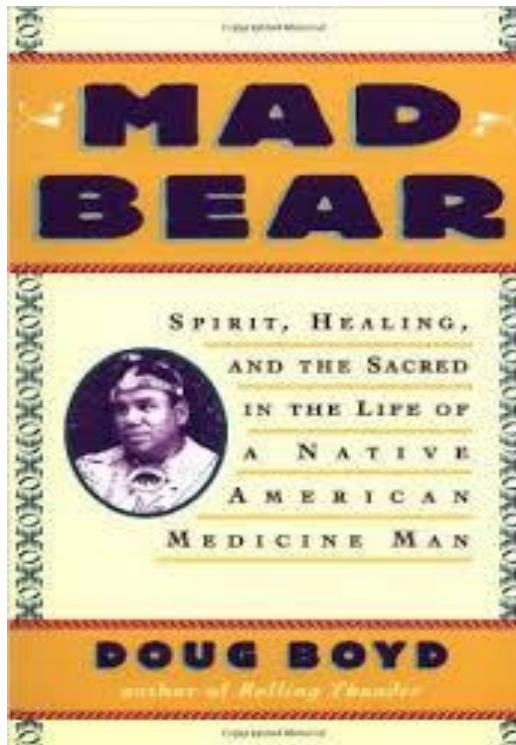
- "Iroquois Supernatural" (by Michael Bastine & Mason Winfield, Bear & Company/Publisher, 2011)

**MEDICINE MAN... ICON vs THE REAL McCOY**

***(Doug Boyd's life study)***







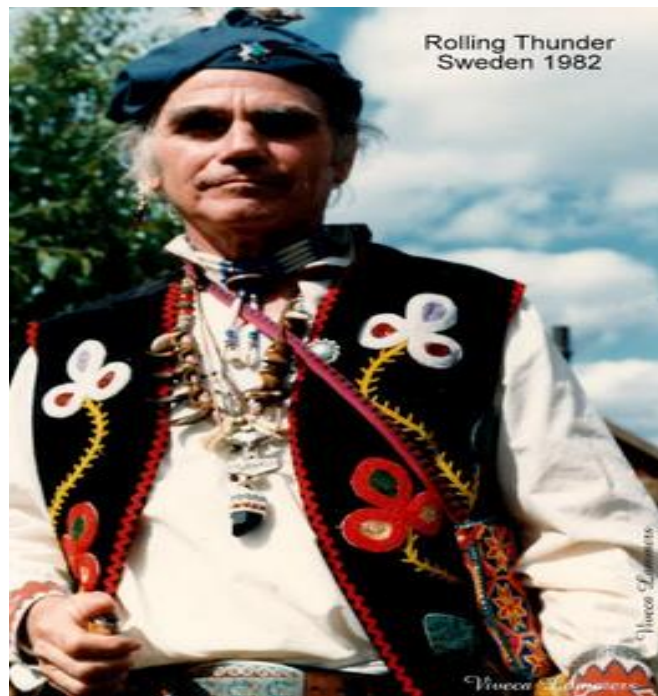
**"You were chosen to be a Medicine man long before you came into this body on this Earth. You have a duty and a responsibility to follow the calling. If not you will hurt your family, your people, and the spiritual function and design of the Universe. Sure, it's a tough life. Your own Indian people will make fun of you, they will talk bad about you; they will probably even call you a phony or something. But the Great Creator Knows, The Mother Earth knows, your relations in Nature knows, the numerous people from all walks of life you will help, heal and teach will know; and you will know. That is all that really matters. And when things get tough in life you will just have to grin and bear it. That is one of the ways for a true Medicine Man. You take on the suffering, the fear, the hate, the anger, the pain, the confusion, and the sickness of the people. That is why you are different. And you can't run and hide from it. You were put here on the Earth to do a job for the Great Creator. Like it or not, you've got to be strong and just do it."**

**-Anonymous Elder Medicine Man**

Today the image of the Native American medicine man or women is a media icon, often romanticized by Hollywood, with idolized characteristics of being respected, impressive, patient, transcendent & nearly omniscient. This can be the case, but these people are still human and they have flaws like all humans do. Author Doug Boyd, who wrote books on Mad Bear (1994) and his west coast medicine companion, Rolling Thunder (1974), made a life study devoted to long-range investigations of traditional & esoteric ideologies. He knew very well what differentiated the iconic medicine man from the real McCoy.

Doug Boyd (1935-2006) was a close friend to both Mad Bear & Rolling Thunder (R.T.). He traveled all over the world and was a student & friend of adepts & healers of many traditions & cultures. Doug possessed incisive wit and was a master storyteller. He could share personal tales of telepathic experiences & communication, rainmaking & psychic healing from his many years of experience working with and learning from culturally diverse yogis (like Swami Rama), monks, psychic healers, and medicine people. He was a student of some, a mentor to many, and a friend to more.

A good place to start, to grasp the role of a medicine person and the road he or she must travel, is Doug Boyd's combined books on Mad Bear & Rolling Thunder. These classic biographies paint a definitive picture, in short and in brief. Of course, it would take many books & years of study & sacrifice to learn the intangible secret art behind the medicine craft.



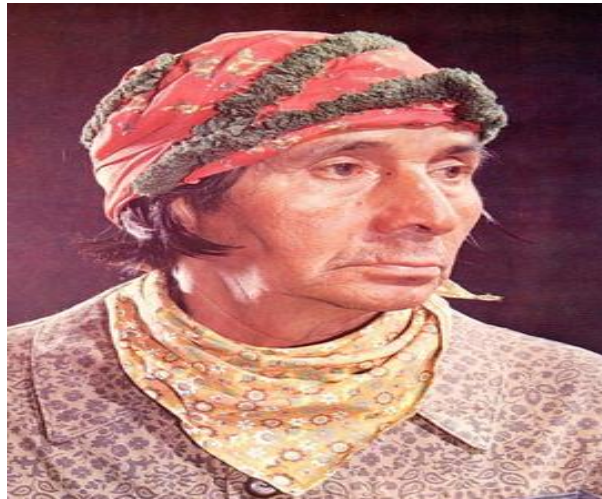
**"Like other spiritual teachers, Rolling Thunder has made a choice from among several paths; The Path of Knowledge, The Path of Devotion and the Path of Action. R.T. chose the Path of Action (*Spiritual Activism*)."**

**-Doug Boyd (*Cross-Cultural Studies Program*)**

Rolling Thunder's medicine in many ways was complimentary to Mad Bear's and they were very close friends & allies to the end. They sometimes traveled together, giving lectures & doctoring others. Mad Bear & R.T. even went to Australia together to speak at a conference.

Rolling Thunder was about 10 years older, so he was a mentor to Mad Bear, although in many ways they were equals on the medicine path.

Rolling Thunder's grandfather was a traditional Cherokee chief. R.T. early on learned medicine from Amoneeta Sequoyah, the last grandfather herbalist of the Eastern Band of Cherokees.



Later on in Nevada, he learned more medicine from 2 renowned teachers in Nevada, Silver Wolf & Phillip Grey Horse. Even later, he received additional teachings from Frank Fools Crow (*Oglala Lakota*), Aminitus Sepuoia and David Monongye (*Hopi*). Once Rolling Thunder married Spotted Fawn (*Shoshone*), his 2<sup>nd</sup> wife, he began to learn the medicine ways of the Shoshone as well.

Around 1966, Rolling Thunder, Semu Huaute (*Chumash*), Craig Carpenter (*Mohawk*) and occasionally, Thomas Banyacya (*Hopi*) & Mad Bear, in recognition of the Whirling Rainbow Prophecy, reached out to the hippie counterculture emerging in San Francisco & Los Angeles. This also attracted the support of the Grateful Dead, Bob Dylan, Joan Baez and other cultural icons of the late 60's.

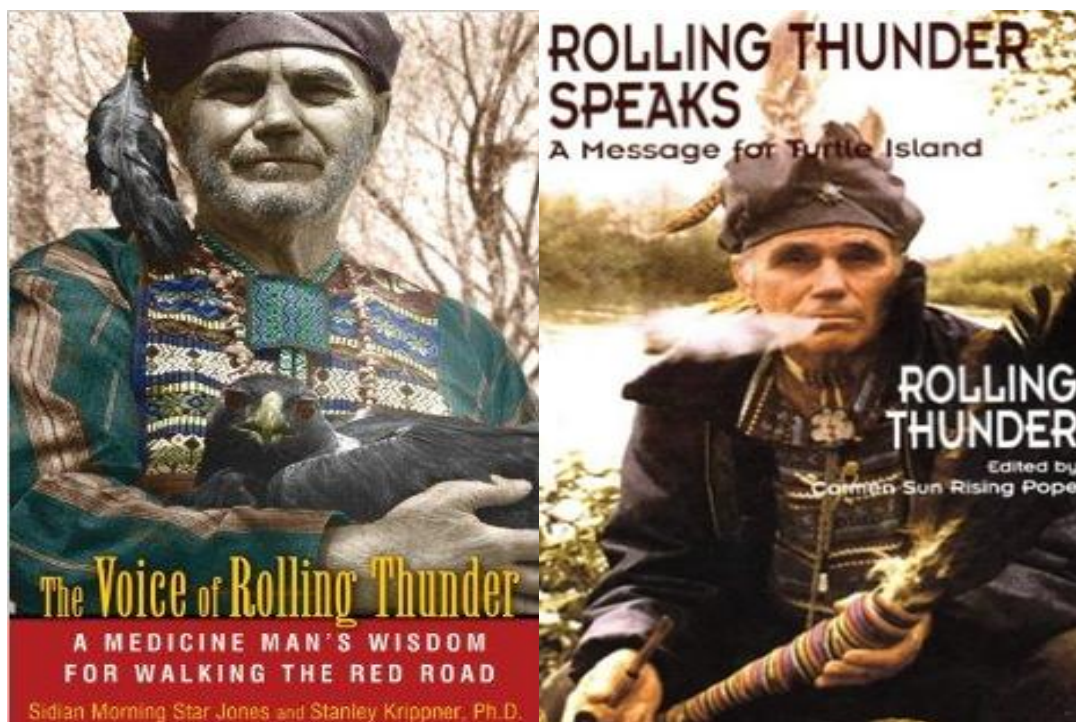


**"R.T. is my medicine man!"**

**-Leonard Peltier (jailed A.I.M. activist/political prisoner)**

It was Doug Boyd's book on "Rolling Thunder" and the appeal of his native (*Algonquin*) Catholic parents that persuaded Michael Bastine, in 1976, to skip out on his attempted conversion to Pentecostalism, and become an apprentice for Mad Bear so he could learn the traditional Indian ways.

There are additional books written on Rolling Thunder's incredible journey that expand upon Doug's work and indirectly provide greater insight on the discipline that Mad Bear must have followed in order to obtain the high degree of proficiency that he was able to display with indigenous medicine.



Dr. Stanley Krippner & Sidian Morning Star Jones (*R.T.'s* grandson) wrote "The Voice of Rolling Thunder". *R.T.* himself, along with his last wife, Carmen Sun Rising Pope, wrote, "Rolling Thunder Speaks". In this book, *R.T.*, in his own words, referred to Mad Bear as being "one of his greater teachers". This was quite a compliment!



**(Reference Material)**

- "Iroquois Supernatural" (by Michael Bastine & Mason Winfield, Bear & Company/Publisher, 2011)
- "A tribute in appreciation: Doug Wright Boyd" (article by Lynn B. Robinson, Intuition.org)
- "Voice of Rolling Thunder" (written by Dr. Stanley Krippner & Sidian Morning Star Jones, Bear & Company/Publisher, September 28, 2012)
- "Rolling Thunder Speaks: A message for Turtle Island" (edited by Carmen Sun Rising Pope, Clear Light/Publisher, February 15, 1999)
- "Unexpected Histories" (lecture by Brian D. Haley, S.U.N.Y. college at Oneota, April 18, 2013)
- "An interview with Ted Silverhand" (Prophecy Keepers, BlogTalkRadio.com)
- "Mad Bear: Spirit, Healing and the Sacred in the life of a Native American Medicine Man" (written by Doug Boyd, Touchstone/Publisher, Dec. 1<sup>st</sup>, 1994)
- "Rolling Thunder" (by Doug Boyd, Delta/Publisher, January 15, 1974)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

## **MAD BEAR & HIS MEDICINE**

***(Bear Medicine)***



**"The power is not within the medicine men, the power is within the Creator. We work through the Creator. We're only the tools of the Creator. Without him, Indian medicine can't work."**

**- Mad Bear**

It was Mad Bear's eventful circumstance of being denied a G.I. bill loan to build a house on the Tuscarora Reservation that triggered his calling to become an activist for his Indian people and a medicine man. Mad Bear researched the prophecies of this people, the teachings of the great Peacemaker, the political history of his forefathers and sought out the great medicine men of the Haudenosaunee.



## MEDICINE PEOPLE SUPPRESSED

**"Anyone practicing the ways of a medicine man will be imprisoned between 10 and 30 days for a first offense."**

**-Thomas J. Morgan (Commissioner of Indian Affairs, 1892)**

**"The Council will protest, object and demand prohibition of pre-Inca, Stone Age or other North American uncivilized practices of the Oglala Sioux."**

**- In 1938, (elected) Lakota Tribal Council resolution**

American Indians and medicine men have had their religions & spiritual practices suppressed (*sometimes violently*) and denied. They could even be jailed and thrown into an insane asylum. With the formation of the United States and the adoption of the Bill of Rights which speaks of freedom of religion, this freedom has been denied to Indians based on the notion that they were not citizens and therefore this freedom did not apply to them. The period of time from 1870 to 1934 can be considered the Dark Ages for American Indian Religious Freedom.

The passing of the American Indian Religious Freedom Act on August 11, 1978 allowed Indians & medicine men to practice their spirituality out in the open, however, suppression of Native American Spirituality still continues today with restrictions on certain medicinal herbs deemed illegal, like Cannabis & Peyote. Only the Native American Church (*Indian & non-Indian members*) has permission by the Feds to utilize these sacred sacraments.

During Mad Bear's time, as a young man, traditional medicine people & Longhouse members were the outcasts of the god-fearing Christian Iroquois society in the late 1940's. Their "old ways" and practices were kept underground. The word "elder" was not even a word that was commonly spoken of back in those days. Despite the obscurity, the elder traditionalists were an incredible resource of knowledge for Mad Bear. They were like a living library. He soaked up all their teachings like a sponge and kept the medicine practices close to his heart at all times.

## MAD BEAR PRACTICES MEDICINE



Tuscarora medicine men do not have secret medicine societies like those of the Seneca. Mad Bear was allowed to join in their societies at the Tonawanda Reservation. He became a member of the False Face society.

**"Maybe the people need to relearn that it is not they who have the authority to choose or decide who will be a great medicine man; the Great Creator makes that kind of decision."**

**-Medicine Grizzly Bear (*Karuk-Seneca-Cherokee*)**

Mad Bear eventually became popular on & off the Tuscarora reservation for his curative medicine powers. People came to him to cure their mental, physical and spiritual ailments. Mad Bear did his healings for others on Saturday & Sunday mornings. It was normal to see a line of cars parked outside of his home with people waiting to get treated.

Mad Bear did other medicine work of his own at other times of the day. He was known to be nocturnal at times; on the other end of the spectrum, Mad Bear would be up before daybreak, ready to greet the morning sun.

Mad Bear's medicine ceremonies, like those of the traditionalist medicine people who he associated with, always worked since they were only performed when needed; they were treated with the highest respect and never done just to show off. Medicine was serious business, though Mad Bear would often do it with a smile and a sense of humor, which is medicine in its own right.

**"The ones who complain and talk the most about giving away medicine secrets, are always those who know the least."**

**-Frank Fools Crow (*Oglala Lakota*)**

Mad Bear and his traditionalist medicine counterparts were also protective in keeping the sacred elements of their work private. They openly shared only the elements that were necessary to be given to the 4 directions, per their prophecies in accordance with the Galactic Timepiece. These medicine men knew what lines not to cross in order to preserve their sacred medicine teachings for the next 7 generations.

Mad Bear and the traditional medicine people took great risks in coming public. Not only were they a target of the U.S. government who wanted to keep the Red Man down, they were targeted by some members of their own tribes who opposed their openness. Some thought the timing was not right. These folks, unfortunately, lacked an understanding of the prophecies and the cycles of time that relate to the Galactic Timepiece.

As a result of the targeting of medicine people, they would often cloak their gatherings, up until the 1980's, as cultural gatherings or pow wows. The medicine element was kept on the hush-hush.

## TOBACCO LEAVES

Mad Bear wouldn't begin his treatments before sunrise and he would never work past sunset. His routine involved asking his guests some basic questions to get them comfortable & loosened up. He then would throw some tobacco leaves into a glass of water and he would peer into it.

The sacred tobacco Mad Bear used was different from most common tobacco. Mad Bear would hold the tobacco in his hand and talk to it, reminding the tobacco of its sacred function and investing it with a special purpose and a sense of mission.

## PLACEBO EFFECT

Psychic ailments would usually require a ceremony with wood or herbs being burned. Physical ailments, on the other hand, would normal involve a prescribed herbal treatment that would serve as the remedy.

Michael Bastine once asked Mad Bear what percentage of the herbs does the healing. He replied back, "Ten percent! Have you ever heard of the Placebo Effect? Now that's real medicine!"

Michael, now understanding the Placebo Effect, explained that when you as a healer connect to a person on another level, and you convince them that what you are going to give them (*the remedy*) will completely cure their condition, not just improve it, they will be completely cured.

The Placebo Effect is now causing complications with the F.D.A. approval of pharmaceutical drugs. If you are a drug company attempting to pass a new drug through the F.D.A. approval process, your drug has to be better than the placebo. The Placebo Effect at the time that the F.D.A. set up their standards was at 30%. This meant that 30% of the time the test subjects were given sugar pills it had the same effect as the pharmaceutical drug. So in order to get F.D.A. stamp of approval your drug has to test at 31% or above. Now, due to the acceleration of human consciousness, via our position within the Galactic Timepiece, post-2012, the F.D.A. is ignoring the Placebo Effect in their approval process because the test subjects are testing at 60% and higher.

## **MAD BEAR AND HIS MEDICINE**

Mad Bear would never give a performance of his medicine powers. If he was challenged to demonstrate his abilities by critics or curious bystanders, he would say, "If you want to see a show, get a ticket for the circus. What we (*medicine men*) are about is the message."

Mad Bear would sometimes send people to other healers if he felt that they would not follow through on his specific directions. Some of his prescriptions were irrational and had to be followed to the letter.

Mad Bear often forgot about the readings he gave in his past, even some of the most remarkable ones. He said once that he deliberately forgets because he does not want old cases to cloud up his mind and get in the way of new ones. Mad Bear's healing work had to be mentally exhausting as well, so forgetting about past readings was probably beneficial to his mental health as well.

Mad Bear would never let 3<sup>rd</sup> parties sit in on his healings. Occasionally, some people passing through or close by, like Michael Bastine, would witness some of his incredible curative powers.

## **WITNESSING A MAD BEAR MEDICINE TREATMENT PT.1**

One example that Michael observed was with a 90 year old German-American woman who came to Mad Bear seeking a remedy and attempting to avoid surgery. She had a bowel obstruction. To gain her confidence & trust, Mad Bear looked at the tobacco leaves, and he used his clairvoyant abilities to describe back to the lady in detail what type of meal preparation habits she had at her home. This caused her to laugh and say, "Are you looking in through my windows?" Mad Bear laughed and said, "No. I see it here through the glass and that's what I'm reading for you."

While Mad Bear was doing his reading, peering into the tobacco leaves, he was also utilizing his clairvoyance to see if this German-American woman was going to follow the instructions that he intended to give her.

At the end of the lady's reading, Mad Bear asked Michael if he knew how to prepare Okra. Michael did and was given special instructions by Mad Bear to concoct a slimy Okra side dish for her to take home and eat along with her other meals.

Before the German-American women returned to see Mad Bear again, and after eating all of the Okra, she went into the hospital to have her obstruction checked. The doctors told her that the obstruction was gone; they don't know what happened. Mad Bear related to Michael that the slime in the Okra was identical to the layer of mucus in our bowels. He explained that as people get older, the layers of mucus in their bowels tend to deplete and that was the problem for the lady that came to be treated by Mad Bear.

## **WITNESSING A MAD BEAR MEDICINE TREATMENT PT.2**

A cab driver came to Mad Bear for a tea (*tobacco leaves*) reading. He said to Mad Bear, "If I didn't have bad luck, I wouldn't have any luck at all." Mad Bear went ahead and started the reading and said, "I see you have a new ring." The cab driver responded, "Yeah, one of my fares didn't have any cash. He really needed a ride so he offered me this gold ring to pay for the cab ride and I accepted it." As Mad Bear was looking through the glass jar at the tobacco in the water he commented, "Well, the man was sharing his bad luck with you too. That's why you are having all these troubles."

Mad Bear instructed the cab driver to take his ring off and put it on the table. The cab driver complied. Mad Bear called Michael Bastine over and said, "Take a look at this." Strangely, there was a piece of tobacco that became waterlogged and sank to the bottom of the glass jar. Michael had never seen that happen before in any of Mad Bear's readings. He said, "Wow, that's pretty incredible."

Mad Bear asked Michael, "Do you know where the cedar is stored? Go ahead; boil some water and throw some cedar in it. After the pot cooled down, Michael set the pot of cedar water down on the table in front of Mad Bear. Mad Bear said, "Watch this." He picked up the ring from off the table and as he started to dip the ring into the cedar water, the waterlogged tobacco in the glass jar began to regain its buoyancy.

The deeper the ring was pushed down into the cedar water, at the same time and at the same speed, the waterlogged tobacco would correspond by rising upward and rejoining the other tobacco floating on top of the water in the glass jar.

In science, when something is waterlogged, the only way to regain buoyancy is to take the object out of the water and dry it out.

## **IMPROVISED MEDICINE**

Mad Bear, as well as his mentors, like Peter Mitten & Eleazar Williams, would use medicine in ways which would not typically be standard practice. He had an incredible perception on how to use things & elements in an innovative way. When it came to protocol, Mad Bear must of figured that there were no rules in medicine saying that he can't, so he proceeded to experiment and found that sometimes the medicine would respond favorably when he would deviate from traditional ways of healing. There were no reference points available to explain how his improvised doctoring worked; it just did.

## **MEDICINAL KNOWLEDGE**

The medicinal plant knowledge that Mad Bear had was beyond comprehension. For example, Michael Bastine recalled one walk he took with Mad Bear where he learned an incredible amount of information in just a single stroll through the woods. Mad Bear would always caution Michael on these walks by saying, "Just be careful. People learning plant medicine try to take too much in too quickly. My recommendation is to only learn 3 plants in a year. You need to know each plant's life cycle throughout the year. You need to know everything about each plant you are studying. What does the plant look like when it sprouts? What is the best part of the medicine, such as the roots, the flowers or the stems? When is the best time to harvest? Is the plant to be used medicinally or for other purposes?"



Mad Bear also explained to Michael that plants have copy cats that appear to look the same, but actually contain properties that will have an opposite reaction to a person when applied medicinally. Mad Bear explained that you have to carefully observe plants in this case, to see small minute differences in their physical appearances.

Mad Bear said that some ailments are female ailments, and others are male ailments. Then you have to find the corresponding female or male plant to match. The whole process of harvesting medicine is very complex. Sometimes you don't pick the root; you pick the leaves & stems. There are moon phases that need to be taken into consideration, the stage of life that the plant is in, what direction to approach the plant, etc.

Mad Bear was very protective of his plant medicine. He would talk in circles sometimes to avoid others from eavesdropping if his discussions involved medicine. If other medicine people, outside of a few insiders, would ask Mad Bear about a particular medicine treatment, which involved several plants, he would never give out the full recipe or the portions of his plant medicine. He was especially protective of allowing his medicinal plant knowledge to get into the hands of the F.D.A. or pharmaceutical drug companies who are not looking out for the public interest; instead their interests are on financial gain & corporate greed.

Today's U.S. health care costs are at least 200 billion dollars a year and involves the costs of the drugs themselves, the injuries they cause and the appropriate law suits that follow. The perpetrators of this fraud are the pharmaceutical companies acting in tandem with the FDA, doctors paid under the table by "Big Pharma" and gullible doctors willing to write off-label prescriptions based on the hype they hear from "Big Pharma" sales reps.

## **PHOTOGRAPHIC MEMORY**

Mad Bear's prolific medicinal knowledge, as well as his knowledge in treaty law, prophecies, etc. can be attributed to his use of photographic memory, which we all possess but few have learned to acquire the skill of memorizing.

When Michael Bastine first met Mad Bear he would carry around a little note pad and he would write things down, take notes. Mad Bear didn't say anything right away, but after the 4<sup>th</sup> or 5<sup>th</sup> visit he asked Michael, "What are you writing down?" Michael said, "Items that I think are extremely important. Things that I really need to remember." Mad Bear remarked in a humorous way, "Is there anything wrong with your brain?" Michael replied, "I don't think so." Mad Bear said, "Then use it! What if you lost that piece of paper? If it's really important and you need to know it, then your brain will remember it. Let your brain do that!"

## **STACKING THE DECK COSMICALLY**

A key part to Mad Bear's success in the medicine realm was that he knew to pay attention to all the minute details in life. Instead of jumping right in to tackle a situation, he would first strategize and make preparations.

Mad Bear observed the circular movements of nature (*such as the seasons*) and the stars (*Astrology*). These details had an influence over the way in which he would approach & perform certain activities. Michael Bastine referred to Mad Bear's process as "stacking the deck cosmically".

Some examples; years back around Winter Solstice, Mad Bear brought into his house a stray dog and observed its behavior. Before the solstice, this dog would circle in a counter clockwise direction before it would lie down. After the solstice, this dog would circle this time in a clockwise direction and then lie down.

There is a connection between the 10 day ceremony when someone passes or is born and the 10 days in which new born puppies, kittens, wolves, etc. don't open their eyes. There is a time period in which a variance of going in between worlds comes into play. It's like they are deciding if they are to stay in this world or go back. It's the same with humans. That's why in some cultures there was an old custom of not giving a name to a new born child until the 10<sup>th</sup> day. Or after someone passes, while in the spirit realm, a part of them sticks around on the Earth plane for 10 days and they go revisit everyone who they have met during their lifetime.

## ORGONE ENERGY

**“Whenever our old people were traveling, or were out and about, they’d call up the rainbow and check the (*Orgone*) energy grid. That was their responsibility. It was an ongoing thing, and it’s ongoing today.”**

**-Lorraine Mafi-Williams aka Alinta (*Bundjalung-Thungutti*)**

Mad Bear would observe the trees & plants to access the health (*Orgone Energy*) of the area in which they were growing in. He would watch their movements in the wind, their color & posture. If the trees bent down in despair, seeking their Earth Mother, like they did in Los Angeles, this was a sign that the air is polluted and the land is prone for earthquakes.

Psychoanalyst Wilhelm Reich discovered “Orgone Energy” in the 1930’s, and understood it to be the “universal life force” behind all living things in the universe. Wilhelm’s work was shut down by the F.D.A. in 1954. Medicine men, like Mad Bear, as well as other medicine men, have always intuitively understood the concept of Orgone Energy and have applied this understanding to their native practice of medicine and of being caretakers for Mother Earth.

## TRAVELING WITHOUT A SUITCASE

**“Sometimes we’ll know where Mad Bear is, and sometimes we won’t. Yet he can be reached. Medicine people reach each other in spiritual ways, in ways where there are no days or miles.”**

**-Rolling Thunder (*Cherokee*)**

Many stories exist about Mad Bear’s ability to “travel without a suitcase”. It was well known to other medicine people that he could travel that way.

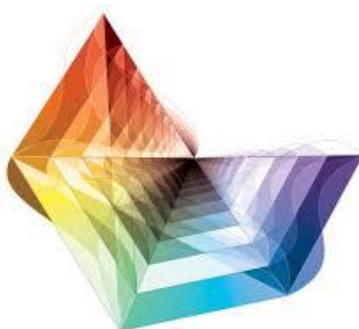
Mad Bear told his friend Ted Silverhand (*Tuscarora*), "I don't know where I'm going sometimes. When I do get ready to go, I'll be driving down the road and will pull over to the side of the road and I'm just gone, I leave, and then somebody else (*one of his assistants*) will drive the car back home."

Mad Bear out east, when he traveled this way, would leave his key in the ignition, and then shortly after call from a payphone out in California or another remote location, requesting that his car be picked up.

Mad Bear was known to have bilocation abilities as well. People on the Tuscarora Reservation would see Mad Bear sitting on his porch, taking a nap. They would come back a little later to look for Mad Bear and he was nowhere to be found. Other people on the reservation would say, "Well, Mad Bear left on a trip. He wasn't there." But later that same day, Mad Bear would run into these same people and would give them a detailed accounts of things that were occurring many miles away at St. Regis, a 300 mile distance from Lewiston. During this same period of time, Mohawks reported seeing Mad Bear on their Akwesasne Reservation in St. Regis.

Did Mad Bear have the ability to shape-shift as a bear or an eagle? We do not know. Before the invention of the automobile, it was said that many medicine people would shape-shift to travel long distance.

Many myths & legends of Indians "traveling without a suitcase", shape-shifting and becoming invisible (*to dodge Cavalry gunfire*) do exist. These stores may be possible if one considers that we may actually exist within a holographic reality. Our reality may actually be a lower density dream that we have collectively agreed to participate in. This is an ancient wisdom teaching & understanding, which is now beginning to be verified by Quantum Scientists who study the Quantum Universe.



On September 17, 2013, a physics breakthrough emerged that is so significant, so all-encompassing, it renders our existing worldview as irrelevant as the flat earth. Two physicists, Nima Arkani-Hamed & Jaroslav Trnka, essentially proved that space & time do not exist, at least not in the way we now think. What appears to be a visible universe, with a clearly defined past, present and future, is not real. The Universe is actually a holographic projection of a single geometric form, which these two physicists call "The Amplituhedron." If this is the case, it would mean that this projected geometric form is the originating fractal of all creation, of all the fractals in the cosmos. If this is the case, this could be the secret to traveling without a suitcase or shape-shifting.



Ted Silverhand, a Tuscarora Seer, remembers a time that he was with Rolling Thunder on the West Coast and R.T. had to get in touch with Mad Bear. Rolling Thunder went out on the balcony and lit his pipe to call Mad Bear in. 3 hours later there was a loud knock on the door. It was Mad Bear!

Rolling Thunder had this to say about his friend Mad Bear; "He has a reputation as a world traveler, and as someone who sometimes just disappears. Sometimes we'll know where Mad Bear is, and sometimes we won't. And sometimes he's just not around, anywhere at all. Yet he can be reached. One medicine man reaches another in a spiritual way, in a way where there's no days or miles."

## **DREAMTIME**

What is known about Mad Bear is that he did a lot of work in dreamtime via Lucid Dreaming & Astral Projection (*remote viewing*) which is a common practice among medicine men and much science is available to verify this psychic phenomenon.

A "lucid dream" is an extremely vivid dream, where you are aware that you are dreaming. Once a lucid dream occurs, and the dreamer knows it, endless possibilities await.

When Mad Bear was asked a question or an issue was brought to his attention by someone who needed help, Mad Bear would say, "Well, I got to take some Dream Medicine." Then he would find a place to lie down. It would appear that he was taking a nap. After he was done resting, he would come back to the person he was helping and give them the information he retrieved during his dreamtime.

Mad Bear became so efficient with his dreamtime medicine that he really didn't have to travel much with his physical body to conduct his doctoring and information retrieval.

## **ASTRAL PROJECTION**

The concept of "astral projection" has been around for thousands of years, going back to the monks of India & China. It is an "out of body experience" that allows an individual as a spirit to roam freely from the body, outside of linear time, while they are in a semi-sleep or trance state.

Astral projection has been used by militaries to obtain enemy secrets. Army officer, Major Ed Dames, worked for Military Intelligence's Remote Viewing Unit and was able to find everything from hidden biological weapons labs to missing P.O.W.'s.

The People's Republic of China scientists, using very sensitive light-detecting devices were able to gage photon activity in a room that was being remotely viewed by someone in a distant remote area.

During the times when the remote viewer accurately described his “target” in the room, the number of photons in that room surged tremendously, 100 to 1000 times above the normal background level of “virtual photons”.

One example of Mad Bear’s ability in astral projection happened in August of 1977, when Doug Boyd lived in Topeka, Kansas, and had moved into a new house where he had an office & drop-in center for the Cross-Culture Studies Program. Mad Bear gave him a call from his Tuscarora home in New York. He told Doug, “I thought I’d drop in and pay a visit. So I went ahead and took my Dream Medicine.” Mad Bear went on to describe in detail Doug’s dining room, kitchen, the carpets, the chairs, his “puja” room upstairs, etc.

Mad Bear even had the ability to astro-project while awake & conscious. Michael Bastine shared an experience he witnessed with Mad Bear in this regard. He was on the road with Mad Bear, heading to a store to go shopping a few miles away from Mad Bear’s house. Then Mad Bear said, “Somebody just pulled into my driveway. Jeez.. I don’t recognize the car. Let’s go back.” Michael turned the car around and they headed back to Mad Bear’s house. Sure enough, there was a car in the driveway, a white Lincoln. A man got out of the car and Mad Bear instantly recognized him. It turned out that this man bought a new car and that is why Mad Bear didn’t recognize the car in his astral projection.

Michael commented that after a while, Mad Bear’s amazing astral projections and other psychic phenomena, like this new car incident, became so routine, that they lost their surprise value. Michael eventually stopped questioning the things Mad Bear would say & do, and began to develop a trust for the truths he was able to observe as his apprentice.

## **TELEPATHY**

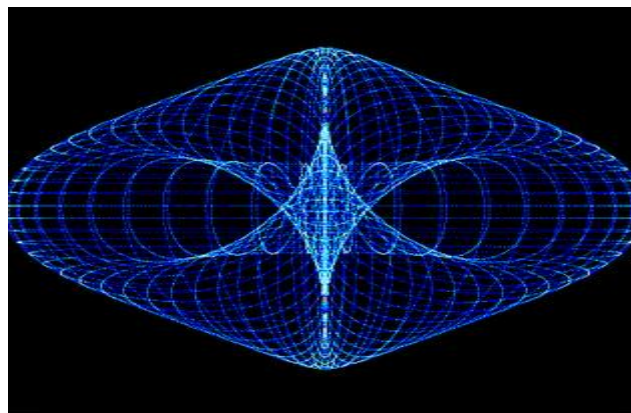
Mad Bear had a great ability to read people’s mind and to see into things. He was certainly telepathic. Anyone who has ever had contact with Mad Bear found that he would bring topics into the discussions, which they were holding in the back of their minds.



Mad Bear also had the ability to read the mind of a computer. Michael Bastine recalls that he once took Mad Bear to the phone company to obtain a new phone number. Mad Bear would change his phone numbers often, due to the many harassing & intimidating calls he would receive.

Prior to visiting the phone company, Mad Bear wrote a number down on the back of a matchbook, which is a number he wanted to use as his new phone number if it was available. He also wanted to make sure that this new number has been the longest out of use by anyone. Mad Bear passed the matchbook over to Michael for safekeeping.

After waiting for a while at the phone company, a worker brought out computer paper, the old kind with holes down the side. This worker said he found a number that has been out of use for more than a year and it was the oldest phone number available that they have on file. He showed Mad Bear & Michael the number. Mad Bear then asked Michael for the matchbook. Sure enough, it was the exact phone number that was selected on the computer paper. The worker looked "pretty darn funny". He said there was no way Mad Bear could have looked that number up. Mad Bear said, "Of course I can. All I did was look it up, the same way you did, only a little more like a dream."



Dr. Nikolai A. Kozyrev (1908-1983) made scientific discoveries that help explain the phenomenon of Telepathy. These discoveries were kept secret by the Soviet Union during the Cold War. It was only after the fall of the Iron Curtain that his discoveries were slowly revealed to the West.

Dr. Kozyrev discovered "Torsion Waves" which are not electromagnetic in nature and does not relate to gravity. This new form of energy is a spiraling non-Hertzian electromagnetic wave that travels through the vacuum at super-luminal speeds, a billion times faster than light.

Dr. Kozyrev found that human thoughts & feelings are generating torsion waves as well. He has been able to measure torsion waves that were caused by sudden human emotional changes. Dr. Kozyrev's discovery proves that "consciousness" is related to ether vibrations.

Science is now beginning to understand that our very thoughts & emotions create "Torsion Waves" that travel at super-luminal speeds to the far ends of the universe. Torsion waves may become the physics for Telepathy. Since Torsion Waves can physically affect matter, it may also be the explanation for Psychokinesis, the ability to mentally change physical objects.

## **FALSE FACES**

Mad Bear was a member of the Iroquois False Face Society via the Tonawanda Reservation. He had in his possession, 2 False Faces (*Medicine Masks*) that he kept at his home. He was a culture keeper, so he most likely had been entrusted with these 2 masks by the society.

Members of the False Face Society act as group spiritual healers, they are like the National Guard of the medicine people.

The False Face Society is very secretive and much of their medicine ways are kept internal. What we do know is that the False Face medicine masks are not ordinary masks. These masks have a life of their own; they are living spiritual entities that must be treated with great care & respect. Some False Faces even have hair that grows.

Putting these medicine masks into a glass museum display would be as cruel & senseless as putting a lion in a steel cage. It didn't work out too well in the past when museums attempted to display False Face masks that they acquired through disreputable means. In one instance, these "caged" masks in a museum got restless & agitated and the glass displays started to crack.

They began moving around in the night, even trading places between themselves. The False Faces began to make distinctive disconcerting whistle calls and poltergeist activity occurred around them.

In another instance, on March 29<sup>th</sup>, 1911, the New York State Library on the 4<sup>th</sup> floor of the state capitol building in Albany had a disastrous fire. It was the 5<sup>th</sup> largest library in the world and it housed False Faces. After the fire was put out, much of the libraries finest books, state records and vast Native American artifacts collections were destroyed. The False Faces medicine masks were entirely untouched by the catastrophe.

Mad Bear took very good care of his 2 False Faces. He would caution guests to behave well around them. He would even on occasion conduct ceremony to calm these medicine masks down when their energies would stir up for various reasons.

Michael Bastine temporarily took care of Mad Bear's 2 False Faces in 1979. Mad Bear was weak from psychic attacks that were directed towards him due to his unity work. He left Tuscan, Arizona, and after meeting with Michael at his Tuscarora home he traveled to Akwesasne to stay with Chief Tom Porter (*Mohawk*). There he received healing from his medicine friends on the reservation. Michael followed Mad Bear's exact protocol for the caretaking of these masks. Mad Bear informed the 2 False Faces of the temporary change in guardianship. The transfer of care with these 2 False Faces was a gesture of respect & trust between Mad Bear (*the Elder*) & Michael (*the apprentice*) in both directions.

## **AN INTRODUCTION TO THE LITTLE PEOPLE**

"Little People" (*Elves*) have been part of the folklore for many cultures in human history, including Ireland, Sweden, Norway, Greece, the Philippines, the Hawaiian Islands, Flores Island, Indonesia and Native Americans in the United States. The Iroquois, have legends regarding a race of "little people" who lived in the woods near sandy hills and sometimes near rocks located along large bodies of water, such as the Great Lakes.

Many of these indigenous cultures have identified mythical locations of highly charged geomagnetic anomalies, where psychic phenomena are prone to occur. The Iroquois territory seems to be a hotbed for these occurrences.

To Iroquois medicine people & story tellers, Little People are powerful & real, to be revered as forces of the natural world. These spiritual beings are envisioned as humanlike “devas” somewhere between the status of human beings and that of the spirits or the gods. They are known to materialize and dematerialize. Little People are tricky and they like to play with children. They will assist older humans if the proper protocol of respect & ceremony is performed.

Few Iroquois today will talk openly about their ancient mysticism, especially in regards to the Little People since they are among the most sacred & private traditions of the 6 Nations people.

The topic of Little People should be no surprise, considering the Quantum Universe & Galactic Timepiece that we are all living in and experiencing. Not to mention, the many archeological skeletal findings of little people (*very small bone structure*) & giants, which academia refuses to acknowledge and is not permitted to disclose.

## **LITTLE PEOPLE & THE LITTLE “MAD BEAR”**

The seeds of Mad Bear’s medicine path were planted by his grandmother, who was a caretaker to the young Mad Bear and his many siblings (*a large family*). His dad passed away in accident when Wallace “Mad Bear” Anderson was around five years old. Eventually, step brothers & sisters were added to the family unit.

Mad Bear’s family was basically Christians who also had some affinity with “traditional” values, like many on the reservation. Mad Bear’s grandmother would take him with while she would collect “medicine”. She was a practitioner of traditional medicine. She did a lot of close work with the young Wallace Anderson and observed his mannerisms, his unique characteristics and basic nature.

His grandmother gave Wallace the nickname of “Mad Bear”, based on her observance of him. The Tuscarora people had no existing longhouse at the time, so there was no official practice of Tuscarora Indian name ceremonies. Thus, Wallace’s “Mad Bear” name was not an Indian name. It was strictly a nickname that stuck with Wallace his whole life. Ironically, his physical appearance & personality closely resembled a bear as well.

Wallace's grandmother would often say to him as he was growing up and often getting into trouble, "Doggonit... Wallace! Every time you get into a conflict or an argument you act like a little mad bear." So it was his innocent childlike misbehavior as a kid that gave him the permanent label of "Mad Bear".

While accompanying his grandmother on her medicine collecting excursions into the woods, she would on occasions drop the young Wallace off on his own by an escarpment (*steep slope*) where there were divots of stone. Water would collect there. She told him that there would be "playmates" who would meet him there. They did! They were the Little People.

At first Wallace would notice the water rippling, without there being wind and no one else around. Then the water, out of the divots, would start to splash accompanied by "little voices". Wallace questioned his grandmother about his playmates and she said, "Those are the "Little People. I told you that they would come out and spend time with you."

In the beginning stages, Wallace was not too friendly with the Little People and he would growl at them like a little bear. This was another reason why his grandmother nicknamed him "Mad Bear".

These encounters with the Little People and his grandmother's influence did indeed plant a seed in Mad Bear's medicine path, but it would take years for him to actively seek out this path. First, he had to explore puberty and the trails & tribulations of adolescence.

## **CARETAKER FOR LITTLE HUMAN SKULL**

On a few rare occasions, Mad Bear would allow a few of his close confidants, like Michael Bastine & Doug Boyd, to take a peek at a tiny human skull that he kept in a small, purple, plastic box on a closet shelf. This skull had a complete set of teeth and its cranium was the size of a ping-pong ball.

Mad Bear would not give much detail about the little human skull. He said it was part of a cache containing other tiny bones & artifacts that were found in the 1820's during the digging of the Erie Canal, near Syracuse. The tiny human bones caused a 12-man crew of excavators to run like mad from the spot and probably retire from the business of excavating.

The collection made its way into the hands of the Onondaga and the tiny skull of the Little People ended up with Mad Bear a couple of generations later for safe keeping & cultural preservation. On rare occasions, Mad Bear would use the tiny skull in ceremony.

## **MOON ROCKS NOT TO BE MESSED WITH**

**"If man goes to the moon and brings something back with him, we will not be able to control what will happen, because balance will be disturbed."**

**-Hopi Prophecy**

In the early 1970's, Mad Bear received a call from a friend of his in the Pentagon who had heard from the Smithsonian Museum that there were some disturbing activity with the N.A.S.A. acquired Moon Rocks. This friend explained that the Moon Rocks were growing, and they were expanding so fast they were breaking the cases that they were stored in.

Mad Bear said that this is some of the danger with the technologies that the people have today. They don't think about the consequences of their actions and they don't bring the sacred into any of the activities that they are doing. N.A.S.A.'s approach in dealing with the moon was strictly from a scientific position. This was incorrect! They thought that they owned the moon and could take whatever they wanted from it. At the very least, they should have made an offering in exchange for what they took.

Now Mad Bear was being called in to remedy the situation. He had an in-depth conversation with his friend on the phone and most likely made a few phone calls and took corrective ceremonial actions to address the grave mistake that N.A.S.A. had made. The ceremony would have been focused on appeasing & welcoming the Moon Rocks to their new surroundings and showing them gratitude for the elements of life that they bear.

Ironically, the U.S. government has no problems eradicating the practice of Native Medicine, but it will not hesitate to call in a medicine doctor when it suits their needs.

## **EARTHQUAKE PREDICTION**

Mad Bear was an Earth empath. An empath typically absorbs energy & emotions from the people, places and things around them. Earth empaths pick up energies from the Mother Earth herself, and earthquake related headaches & illnesses are not uncommon. This is "geosentience", which is clairsentience for Earth energies.

A geosentient or Earth empath picks up the pain of the Earth, which is going through a lot of discomfort at this present time. There is also a great deal of emotional turmoil going on with humanity as a whole, and these intense emotions also affect the Earth & weather patterns.

When Doug Boyd and Mad Bear were in Los Angeles for a few speaking engagements, Mad Bear one morning, at 5AM, rang Doug's hotel room and requested to talk to him over coffee. Doug met with him and noticed that Mad Bear looked groggy & exhausted. Mad Bear told Doug that he had to leave immediately. Doug didn't really understand the urgency and reminded Mad Bear that he has made a few commitments that have already been scheduled. Mad Bear replied, "Doug, you don't get it. I'm dying here, can you understand that? I only got a few hours to live! I was trying to handle this without scaring you. Either I leave or I die."

Mad Bear was able to immediately vacate the Los Angeles area, just in time to avoid an earthquake that hit the Southern California region.

## **DOWNED POWER LINES**

Michael Bastine's neighbor worked for the power lines company and he did not like to work on power lines inside the Tuscarora Reservation because of Mad Bear. It turned out that there were disagreements between the Tuscarora people and the power line company over a project that they were preparing for the reservation. Once the power line company was spoken to and they refused to cooperate, the Tuscarora's fought back via the use of Mad Bear's medicine.



The power line project ran into unexpected obstacles, including baffling malfunctions with the power line company's equipment. When a bulldozer was touched by an eagle feather, along with a prayer in Tuscarora, it would not run again and had to be junked.

When the power lines were finally up, the power wouldn't flow between two of the towers, though no perceptible flaws in the system could be detected. The crews working on the power lines were also getting spooked, seeing apparitions around them in the trees. Many crew members chose to quit the company rather than work at the troubled Tuscarora site.

### **MAD BEAR CLEARS HOUSES**

When Mad Bear was called to "clear" a house of unwanted or negative elements, he would use cedar for his smudging ceremonies. He made sure that children & pets were out of the house. He also would make sure that a door or a window would be left open just a crack.

Once in South Buffalo, Mad bear forgot to leave open the airways and towards the end of his smudging session the smoke from his smudging forced its way up an attic, lifting a trap door and completely blowing out a window, along with its frame.

### **MAD BEAR MAKES IT RAIN**

Mad Bear, like many other great medicine men, had the ability to call in the rain. This ceremony was done for various purposes. Mad Bear would say that the proper way for a council to open is through "a soft female rain. An opening rain! It works like purification and a blessing for the council."

Mad Bear indeed brought the rain in for the Council Grove conference in Kansas that he & Doug Boyd attended in 1976. At his lecture, Mad Bear also brought attention to the fact that the conference opened with a gentle female rain and then he explained its role in "opening" the conference. Mad Bear also gave them the forewarning, that even though the weather looks fine now, it will rain "cats & dogs" at the close of the conference. He said that it will be a "male" rain, just the way a rain is supposed to come after the close of council.

At the close of the Council Grove conference a heavy rain did come. It actually rained "cats & dogs" as Mad Bear predicted.

At the "Gathering of Nations" Unity Caravan event in August, 1972, Mad Bear addressed the local audience, many of which who were Mormon and said, "The Great Spirit will send a gentle rain upon you the day after we leave here." When Mad Bear and the Unity Caravan left, and on the following afternoon, the Great Spirit did indeed send the gentle rain as promised. The second day, a very beautiful double rainbow came with the gentle rain in the east.

### **LAUGHTER IS THE BEST FORM OF MEDICINE**



Besides having the physical features of a bear, Mad Bear had a fun & childlike approach towards enjoying life, and at times could be quite humorous, like "Yogi Bear". He made people laugh and feel at ease. He was comic relief. Mad Bear's appeal was universal and his smile was infectious & irresistible. He energized people! And kept the energy flowing.

The Japanese monk, named Jison, who briefly interacted with Mad Bear & Doug Boyd in New York & Kansas, referred to Mad Bear as being, "Old like an ancestor and plays like a boy."

Doug Boyd referred to Mad Bear's medicine being "empathy". Combine empathy with humor and you have a winning formula.

Even science researchers now believe that laughing causes the body to release beneficial chemicals called endorphins, which counteract the effects of stress hormones and cause blood vessels to dilate. In a similar manner, laughing boosts the immune system and reduces inflammation, which is thought to increase the risk of various health problems.

According to Doug Boyd, Mad Bear was a bridge maker. His real work was relationships & friendships.

## **A TRAVELING MEDICINE MAN**

Typically, medicine people are reclusive, even among their own tribe. They would not normally travel all over the place, meet people, give talks and organize. Mad Bear did all that!

Up until Mad Bear's time, medicine work was not out in the open due to the repression medicine people potentially faced by the government & B.I.A. agents who denied them their rights to Native American spirituality. Medicine Men who shared their medicine with non-Indians were also targeted by some of their own Native people who opposed cooperation with the "white man". Mad Bear defiantly organized to turn the tide and bring Indian spirituality out into the open, backed by inter-tribal unity.

Mad Bear's medicine traveled around the world. By 1967, at age 39 he already traveled around the globe 8 times as a Merchant Marine. Through his many travels he was able to observe many medicine practices and he was able to incorporate these understandings into his own medicine.

Outside of healing injuries & illnesses, Mad Bear's real work was relationships & conflict resolution. He wanted to break the ice between the divisions that separate people, and he used the teachings of the Great Peacemaker, Deganawida, to do just that. Mad Bear's rolodex of personal friends, celebrities & acquaintances was enormous.

He utilized these connections to build the “American Indian Unity Movement”, a name that Mad Bear gave to his overall unity work that encompassed his many attempts to build unity coalitions & united fronts.

## **MAD BEAR OPERATED ON THE MICRO & MACRO LEVEL**

Unique to Mad Bear, was his ability to not only operate on a micro level of healing individuals and working with the elements within a localized time and place, he was blessed with the ability to work on a macro level to affect the consciousness paradigm of a whole people. Not only did Mad Bear spark an Indian Unity Movement for the Red Man, he envisioned a cross-cultural program that would unite all races of man. That vision is now manifesting in the present. Mad Bear was truly one of the greatest medicine men of our time. He was an “American” pioneer, deeply rooted to Turtle Island and firmly connected to his Earth Mother.

### ***(Reference Material)***

- “Iroquois Supernatural” (by Michael Bastine & Mason Winfield, Bear & Company/Publisher, 2011)
- “Outlawing American Indian Religions” (by Ojibwa, NativeAmericanRoots.net, February 28, 2010)
- “Ancient Voices, Current Affairs: The Legend of the Rainbow Warriors” (written by Steven McFadden, Bear & Co./Publisher, October 1992)
- “Placebo Effect” (interview with Anyana Kai on Prophecy Keepers, BlogTalkRadio.com, Prophecy Keeperz podcast, Soundcloud, 2015)
- “Tell me what you see: Remote Viewing Cases from the World’s Premier Psychic Spy” (by Edward Dames, Wiley/Publisher, November 1, 2010)
- “The Source Field Investigations: The Hidden Science and Lost Civilizations Behind the 2012 Prophecies” (by David Wilcock, Plume/Publisher, re-print edition, July 31, 2012)
- “Mad Bear: Spirit, Healing and the Sacred in the life of a Native American Medicine Man” (written by Doug Boyd, Touchstone/Publisher, Dec. 1<sup>st</sup>, 1994)
- “The Holographic Universe” (article by David Wilcock, DivineCosmos.com, February 7, 2014)

- "Is Earth driving us crazy? Flipping out over Geomagnetism" (article by Ionna Miller, SedonaAnomalies.com, March 2009)
- "A laugh a day to keep the doctor away" (article by Dr. Mercola, Mercola.com, August 2, 2005)
- "How FDA, Big Pharma and Doctors cause Injury for Profit" (by Byron J. Richards, NewsWithViews.com, November 4, 2009)
- "Symptoms of an Empath" (written by Amazing Grace for AskGrace.com)
- "Michael Bastine interview on Mad Bear" (Hosted by Patricia Baker & Becky Andreasson, Supernatural Girlz podcast, BlogTalkRadio.com)
- "The Invention of Prophecy: Continuity and Meaning in Hopi Indian Religion" (by Armin W. Geertz, University of California Press/Publisher, July 13, 1994)
- "168. The holy grail of science" (by Moshiya Debroek, Truth-Revelations.com, May 3, 2008)
- "An interview with Ted Silverhand" (Prophecy Keepers, BlogTalkRadio.com)
- "1972 Indian Pow Wow for the Mormons" (by Blueotter, Zionspath.com)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)
- "Little People: Mythology" (Wikipedia.org)

## **MAD BEAR THE TEACHER**

### ***(Learning the traditional way)***

**"Tools and teachers are all around us. All we need to do is continue to show up in places that deeply nourish our spirit and keep genuinely asking for our assignment."**

**-Tim Ballingham (*Mad Bear's apprentice*)**

With all the years that Michael Bastine spent with Mad Bear, he never once heard him say what anyone should or shouldn't do. Mad Bear would give caution at times, but he respected free will. Mad Bear never tried to portray himself as an authority figure.

Due to this mutually respectful relationship, Michael and Mad Bear's other apprentices had the opportunity to learn traditional medicine ways in an environment that was sacred and built on trust.

## **OBSERVATION**

**"I have consistently found that it is very important to listen, observe quietly and refrain from questions. Native people are very keen observers. They do not barrage their teachers and elders with questions. Instead, they watch and listen. It is a cultural learning modality born of experience and one worth noting."**

**-Tim Ballingham (*Mad Bear's apprentice*)**

As Mad Bear allowed his apprentice Michael Bastine to observe his life and see with his own eyes what he was doing, Mad Bear really didn't give a lot of answers. Michael learned by making the connections on his own. This is how he received the answers to his many questions. This is the only real way of learning the traditional way.

**"Direct encounter is a basic aspect of American Indian medicine. You have to experience truth. Understanding is a mutual relationship."**

**-Mad Bear**

When you make the connections on your own, you discover things by yourself, it is a lasting achievement. This is how Michael Bastine began to understand the inner workings and all the elements that were a part of Mad Bear's medicine work. Mad Bear blended these elements and they all began working in unison. His medicine work was like an orchestra; so diverse and on so many levels.

Michael defines “medicine” as being the life force that exists in creation and the life force that exists in the person. The interwoven relationship between these two life forces develops over time. This is why the title of a “medicine man” is usually not given until the practitioner reaches the age of 70 years old. Even then, the practitioner will usually not refer to himself as being a “medicine man”.

Traditionally a student of native medicine does not make verbal requests to learn specific things; instead the teacher intuitively picks up on the requests, and when the time is right, and if deserving, the student is shown and his learning advances. This requires patience on the part of the student, genuine humbleness and reverence for all things sacred.

## **LEARNING TAKES TIME**





It took a number of years for Michael Bastine to gain the trust of Mad Bear. He had to demonstrate to Mad Bear that he was trust worthy and his ego was in check. It was very important to Mad Bear that Michael would make use of his medicine teaching in the highest and most respectful way.

It also took years for Michael to absorb & process the information he picked up from Mad Bear along the way. Mad Bear was always on the run. Michael would often leave town with Mad Bear at a moment's notice.

Michael learned from his apprenticeship with Mad Bear that taking in too much information too soon can overwhelm and impede our progress. He said that learning is a gradual process; we have to grow with it.



## NATIVE AMERICAN TEACHINGS RUN PARALLEL

**"Mad Bear and other elders I've worked with have said that people from around the world share the same fundamental teachings 'given by Creator'. We come, they tell us, from the same root so 'go and find the traditions & practices of your people that have been forgotten.' We are alive today because our ancestors maintained the original teachings. Sadly, these traditions are slowly being overshadowed by a global culture of rampant consumerism, but they are not lost to us. They can be revived!"**

**-Tim Ballingham (*Mad Bear's apprentice*)**

Michael Bastine is Algonquin. He was raised a Christian. His conversion towards Native American Spirituality was primarily influenced by Mad Bear and the Haudenosaunee people. Michael had a chance in 1990 to speak with William Commanda, a respected Algonquin Elder, spiritual leader and Band Chief of the Kitigan-zibi Anishinabeg First Nation in Quebec (*near Maniwaki*) about this possible contradiction.



William Commanda assured Michael, "You are learning things which are very similar to the teachings and the traditions of the Algonquin. There are a few differences, but that's what they are 'differences'. They still have the same understanding and the same premise of approach that parallels with all the Native American teachings."

***(Reference Material)***

- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

## **IROQUOIS PROPHECY OF THE SERPENTS**

***(Indian people will become a greater nation than before)***

The Iroquois hold prophecies that are elusive & unwritten and are a series of predictions & explanations of world events by myth that they recited every 10 years in a special longhouse ceremony, which takes four days (*sunrise to noon*) to complete.

**"The Indians in our religion don't believe that it's right to give our prophecies at certain times of the year. Among these times is the growing season. Some of these prophecies are so sacred that they can only be given in the longhouses and only after our harvest has been completed.**

**The Great Spirit told our religious leaders a long time ago these prophecies, some of which are so sacred and interesting that even the plants stop to listen, which stunts the growth of the crops. They are so sacred that the animals will cease to holler and make their noises. The birds will cease to sing. They will even attract the spirits of the dead."**

**-Mad Bear**

Mad Bear has shared the Serpents Prophecy on a few occasions. This prophecy was told to him by the head clan mother of the Senecas. During Mad Bear's time, he interpreted the "White" Serpent to represent the Euro-American settlers, the "Red" Serpent represented the "Communists" and the "Black" Serpent represented African American people.

Others, outside of Mad Bear, have made interpretations regarding the Serpents Prophecy as well. One alternate interpretation, for example, is that the "Black" Serpent represents the Muslim Nations. Michael Bastine suggests that the Black Serpent may represent "pollution", especially the pollution that exists in the oceans.

Mad Bear said that the people of the Longhouse would be strong again per Deganawida's Serpents Prophecy.

## **SERPENTS PROPHECY**

When Deganawida was leaving the Indians in the Bay of Quinte in Ontario, he told the Indian people that they would face a time of great suffering. They would distrust their leaders and the principles of peace of the league, and a great White Serpent was to come upon the Iroquois, and for a time it would intermingle with the Indian people and would be accepted by the Indians, who would treat the serpent as a friend. This serpent would, in time, become so powerful that it would attempt to destroy the Indian, and the serpent is described as choking the life's blood out of the Indian people.

Deganawida told the Indians that they would be in such a terrible state at this point that all hope would seem to be lost, and he told them that when things look their darkest a Red Serpent would come from the north and approach the White Serpent, which would be terrified, and upon seeing the Red Serpent he would release the Indians, who would fall to the ground almost like a helpless child, and the White Serpent would turn all its attention to the Red Serpent.

The bewilderment would cause the White Serpent to accept the Red Serpent momentarily. The White Serpent would be stunned and take part of the Red Serpent and accept him.

Then there would be a heated argument and a fight. The Indian revives and crawls toward the land of the hilly country, and then he would assemble his people together, and they would renew their faith and the principles of peace that Deganawida had established.

There would at the same time exist among the Indians a great love and forgiveness for his brother, and in this gathering would come streams of Indians from all over, not only Iroquois, but from all over, and they would gather in this hilly country, and they would renew their friendship. And Deganawida said they would remain neutral in this fight between the White Serpent and the Red Serpent.

At the time they would be watching the two serpents locked in this battle, a great message would come to them, which would make them ever so humble, and when they become that humble, they will be waiting for a young leader, and Indian boy, possibly in his teens, who would be a choice seer. Nobody knows who he is or where he comes from, but he will be given great power and would be heard by thousands, and he would give them the guidance and the hope to refrain from going back to their land and he would be the accepted leader. And Deganawida said that they will gather in the land of the hilly country, beneath the branches of an Elm tree, and they should burn tobacco and call upon Deganawida by name when they are facing their darkest hours, and he will return.

Deganawida said that as the choice seer speaks to the Indians, who number as the blades of grass, he would be heard by all at the same time, and as the Indians are gathered watching the fight, they will notice from the south a Black Serpent coming from the sea, and he is described as dripping with salt water, and as he stands there, he will rest for a spell to get his breath, all the time watching to the north to the land where the White Serpent and the Red Serpent are fighting.

Deganawida said that the battle between the White and the Red serpents opened real slow but would then become so violent that the mountains would crack and the rivers would boil and the fish would turn up on their bellies. He said that there would be no leaves on the trees in that area.

Then there would be no grass, and strange bugs and beetles would crawl from the ground and attack both serpents, and he said that a great heat would cause the stench of death to sicken both serpents.

And then, as the boy seer is watching this fight, the Red serpent will reach around the back of the White Serpent and pulls from him a hair which is carried towards the south by a great wind into the waiting hands of the Black Serpent. As the Black Serpent studies this hair, it suddenly turns into a woman, a white woman who tells him things that he knows to be true but he wants to hear them again. When this white woman finishes telling these things, he takes her and gently places her on the rock with great love and respect, and then he becomes infuriated at what he has heard, so he makes a beeline for the north, and he will enter the battle between the Red and White serpents with such speed and anger that he defeats the two serpents, who have already been battle-weary.

When he finishes, he stands on the chest of the White Serpent, and he boasts and puts his chest out like he's the conqueror, and he looks for another serpent to conquer. He looks to the land of the hilly country and then he sees the Indian standing with his arms folded and looking ever so nobly so that he knows that this Indian is not the one that he should fight.

The next direction that he will face will be eastward and at that time he will be momentarily blinded by a light that is many times brighter than the sun. The light will be coming from the east to the west over the water, and when the Black Serpent regains his sight, he will become terrified and will make a beeline for the sea. He would then dip into the sea and swims away in a southerly direction, and shall never again be seen by the Indians.

The White Serpent would then revive, and he too, will see the light, and makes a feeble attempt to gather himself and go toward that light. A portion of the White Serpent will refuse to remain, but instead makes its way towards the land of the hilly country, and then he will join the Indian people with a great love like that of a lost brother. The rest of the White Serpent would then go to the sea and dip into the sea and would be lost out of sight for a spell.

Then, suddenly, the White Serpent would appear again on the top of the water and he would be slowly swimming toward the light. Deganawida said that the White Serpent would never again be a troublesome spot for the Indian people.

The Red Serpent would revive and he would shiver with great fear when he sees the light. He would crawl to the north and leave a bloody shaky trail northward, and he would never be seen again by the Indian people.

**Deganawida said as this light approaches that he would be that light; and he would return to his Indian people. When he returns, the Indian people would be a greater nation than they ever were before."**



**(Reference Material)**

- "Apologies to the Iroquois... Iroquois & Their Neighbors" (written by Edmund Wilson, Syracuse University Press/Publisher, March 1, 1992, originally a series of articles written in 1959 for the New Yorker Magazine)
- "The Lost Brother... An Iroquois Prophecy of Serpents" (written by Shirley Hill Witt and Stan Steiner in the book 'The Way... An Anthology of American Indian Literature', Alfred A. Knopf/Publisher, 1972)
- "The Black Serpent in England: The Black Snake" (article by Dee Finney, GreatDreams.com, February 13, 2006)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

## **INTER-TRIBAL MEDICINE CENTER**

***(Build it and the healers will come)***



### **JISON**

In 1976, Mad Bear & Doug Boyd were giving a series of lectures in the Los Angeles & Bay Area. In San Francisco, at one of his talks, Mad Bear stopped in the middle of his presentation on the coming "Purification" and stared into the audience. He announced, "Let me just interrupt this for a moment and acknowledge someone here. There is a medicine person sitting right here, or one we would refer to as a medicine person. I don't know this man, but in our way, if we're speaking in the presence of another medicine man, we are supposed to acknowledge him."

Mad Bear was referring to a man who he hadn't met yet and wasn't informed about. His name was Jison, a highly revered "mountain priest" from Fukuoka, Japan. Mad Bear could intuitively see a dragon hovering over this man's head.

Michael Bastine recalled an incredible healing demonstration Jison gave at a doctor's house. Jison placed a young lady's feet on a dining room table and 4 or 5 feet away from her feet he propped her head & shoulders on the end of a buffet table. He was doing energy work around her with his hand while supporting her back from falling to the floor. Eventually, he was able to release his support and the lady remained suspended in the air, stiff as a board, with her head & shoulders on the buffet table and feet on the dining room table. Next, he asked the audience in the room to place volumes of encyclopedias upon her abdomen. Despite the added weight and despite the laws of physics, she remained rigid and her body did not cave in.

Healing practitioners, like Mad Bear & Jison, operate on higher energetic levels. They don't have control over the higher energy life forces, but they can influence & direct the energies to serve the purposes of their medicine work. This allows them to perform phenomenal feats, which to the observer would appear to be a trick, yet there is no "magic" involved, they are working with the natural laws & elements of the Creator.

## **NATURAL CURES**

**"Modern medicine comes from the medicine men. Nature will explain herself to you if you are patient and listen."**

**-Mad Bear**

Medicine Men view sickness & disease as a holistic issue that involves the mind, body & spirit and they seek to address the root causes of illnesses. Today's so-called Modern Medicine is mechanistic, which isolates individual specific areas of the body that appear sick & diseased on the physical level; then the symptoms are addressed by means of surgery or synthetic pharmaceutical drugs.



**"A Medicine Man walks into the woods and listens, a doctor tries to label."**

**-Mad Bear**

The Food and Drug Administration (*F.D.A.*) wants to limit your access to this natural herbal medicine. The *F.D.A.* has declared that there is no such thing as herbal medicine or medicinal plants; there are only foods & prescription drugs. In fact, the *F.D.A.* says that only a drug can diagnose, prevent or cure any disease, despite the fact that plants have been used for medicinal purposes, long before recorded history.

**"When the White Man discovers something, you read about it in the papers. When the Indians discover something, you don't hear about it. Penicillin... it's nothing but mold. Indians had always used mold."**

**-Chief Corbett Sundown (*Seneca*)**

Many modern prescription drugs are based on the plants & herbs that were used by Indians. These prescription drugs, however, are often synthesized with inorganic ingredients, which greatly diminish their medicinal value. To make matters worse, the prescription drug companies show a great lack of reverence towards the sacred plants & herbs that they collect. Worst of all, they put a price tag on them.

The *F.D.A.* works in tandem with the prescription drug companies and together they have forged an unholy alliance. The majority of *F.D.A.* commissioners, upon leaving the *F.D.A.*, end up working directly for the prescription drug companies and are paid millions and millions of dollars for their "conflict of interests".

As it stands today, for the most part, medicine people's "natural cures" & healing protocol for sickness & disease must not be publically advertised and has to operate in hiding, or else face the wrath of the *F.D.A.* & prescription drug companies. Shame on them!

## HEALING CENTER

**“What’s needed is a team of healers from many cultures working together on a planetary scale.”**

**-Mad Bear**

Mad Bear at this time wanted to collaborate with Jison, Rolling Thunder and other healers & associates, like Janis Arnold Roze (*International Center for Integrative Studies*), to create a healing center that brings together a variety of healing traditions, east to west. Mad Bear saw this as an important step to advance the visibility & accessibility of natural medicine. He envisioned other healing centers starting up & following suit, once he got his started. There was interest from others to support this project and ceremonies were performed at a selected location in Arizona on reservation lands.

**“When the time comes for all healers to share, it will be really powerful medicine. It will help all people and the whole planet. It will be real powerful medicine like it was in the past.”**

**-Mad Bear**

Unfortunately, pledges of support never fully materialized. Funding was an issue. To preserve the integrity of the medicine, Mad Bear and the other healers did not want to charge for their services. Another complication was tribal politics. The idea of operating a healing center, open to both Indian & non-Indian people, on reservation lands was controversial.

Around the same time, Rolling Thunder was individually offered to take part in a health clinic in Toronto with modern medicine doctors. He declined. R.T. told the clinic that if he were to come aboard, initially everybody would benefit. However, over a short time, once the clinic learned his indigenous healing practices, they would charge the elite big money for it.

Fortunately, today this merging of healing traditions is happening. In Mad Bear's time, the idea was radical. Despite the inability to establish a healing center, Mad Bear pressed ahead with the idea of converging medicine practices from the East to the West, North to the South. Mad Bear's determination led to his creation, along with Doug Boyd, of a Cross-Cultural Conference, in September, 1978, to bring all the medicine people & spiritual leaders together.

***(Reference Material)***

- "Mad Bear: Spirit, Healing and the Sacred in the life of a Native American Medicine Man" (written by Doug Boyd, Touchstone/Publisher, Dec. 1<sup>st</sup>, 1994)
- "Herbal Medicine versus the FDA" (article by Leslie Taylor, Rain-Tree.com, January 13, 2013)
- "Natural Cures 'They' Don't Want You To Know About" (by Kevin Trudeau, Alliance Publishing Group, December 26, 2006)
- "The Fifties: From Notebooks and Diaries of the Period" (by Edmund Wilson & Leon Edel, Farrar, Straus & Giroux/Publisher; Reprint, November 1, 1987)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

## **1978 CROSS-CULTURAL CONFERENCE**

### ***(International summit conference for Spiritual Leaders)***

#### **5<sup>TH</sup> SPIRITUAL SUMMIT IN N.Y.C.**

The precursor to the 1978 Cross-Cultural Spiritual Summit Conference was the October, 1975, 5th Spiritual Summit in New York City called, "One is the Human Spirit". This conference was an official United Nations function but it was a part of the spiritual delegation to the United Nation, sponsored by the Temple of Understanding.



At the 5<sup>th</sup> Spiritual Summit, the organizers wanted to include Native American spiritual leaders to join with other world religious leaders. At this time, there were 5 recognized world religions; Buddhism, Christianity, Hinduism, Judaism & Mohammedanism. American Native religion was taken into consideration. The organizers of the 5<sup>th</sup> Spiritual Summit intended to change that paradigm, and they did.

Doug Boyd assisted in booking the Native Elders into their hotel rooms. Beeman Logan & Mad Bear represented the Iroquois. David Monongye & Thomas Banyacya were the Hopi representatives. Rolling Thunder was there, most likely, in the capacity as spokesman for the Shoshone, via Ruby Valley Reservation chief, Frank Temoke. John Fire Lane Deer (*Mineconjulakota Sioux*) and Leonard Crow Dog (*Sicangu Lakota*) attended the conference, but were probably not part of the Indian contingent that Doug Boyd was managing.

The summit conference created the Plenary Committee for the Spiritual Advisory Council to the United Nations, and Mad Bear was selected to be the American Indian representative of this committee. Mad Bear also served on the Advisory Council of the U.N.'s Planetary Citizens council, which was founded in 1974.

5<sup>th</sup> Spiritual Summit, although fruitful & positive, was not carried out in a traditional manner, in the "native way". It was not specifically focused on sharing & comparing prophecies & myth from all around the world.

### **CROSS-CULTURAL CONFERENCE OF 1978**

**"The people I'd like to see come and put their minds & hearts together are those who follow the spiritual paths, know the sacred ways and can guide the people."**

**-Mad Bear**

In September 1978, Mad Bear, along with Doug Boyd, hosted a 5 day Cross-Cultural Spiritual Summit Conference at the Presbyterian Camp in Parkville, Missouri. This gathering was the first of its kind, bringing together medicine people & spiritual leaders from all 4 directions. It was Mad Bear's vision to create this conference as a platform where prophecies & myths from all cultures would be shared & compared. Mad Bear served as an advisor, research guide and coordinator to Doug's Cross-Cultural Studies Program that preceded & followed this gathering.

**"We can no longer consider our various issues & hopes separately, for we are no longer separated upon this planet."**

**-Mad Bear**

Mad Bear typed up personal petitions on his own stationary that was sent out to spiritual leaders. In his petition he stated, **"We have much to share; one tradition with the other. The day is here when my people and all people must look beyond the affairs of the Red or the White race and must consider the Human race. Having traveled many times (*eight*) around the world, I can only conclude that we are truly one people who could only benefit by meeting together to work out the solutions to the benefit of all, including the many creatures, birds, animals and plant life which were given to us by the Great Spirit, the Creator of all."**

**"The day is here, not for the Red or the White race, but for the human race. We now need to have a Great Council of the Races."**

**-Mad Bear**

Mad Bear continued, **"We must all share in the wisdom, teachings and instructions of our ancestors who knew & practiced these secrets that kept our sacred Earth Mother clean and in balance and good health. I now propose a great Council of the Races where my own Red People will have a seat & voice to add to the united and ultimate understanding of all."**

Prior to the official start of the conference, an inter-tribal American Indian conference was held at the campsite, before other delegates arrived. The Indians camped at a site, named "Indian Village" and the non-delegate supporters camped at a separate site.

At one point, the two camps merged for a beautiful ceremony in which the supporters formed a ring and the Indian delegates walked through their ring and circled around the center.

As this magical circular ceremony was happening, a cloud of blackbirds, perhaps thousands of them, settled in the trees around the ceremony and remained nearly silent during the ritual. Then a gigantic Eagle flew in and perched on top of the tallest tree. From this moment, the "meeting of minds" for the rest of the conference was easy & enjoyable.

**“We understand that the sacred traditions of all peoples are threatened when the traditions of one culture are threatened. Thus, our attention to this specific Native American cause is a beginning of our efforts on behalf of all cultures whose spiritual roots hold certain lands and/or traditions to be sacred.”**

**-The 1<sup>st</sup> Resolution of the Cross-Cultural Summit Conference (1978)**

The conference was a great success. The principal delegates in attendance were; **Donald Keys** of Planetary Citizens, **Geshe Sopa** (*Tibetan Lama*) a personal representative of the Dalai Lama, **Abdul Khalifah** of the Muhsin Vahir Salahadeen Masjid, **Sonja Margulies** (*Zen priest*), **Buraq Gruber** (*Sufi teacher*) a personal representative of Pir Vilayat Khan, **Dr. David Zeller** (*rabbi & Jewish mystic*), **Viento Stan-Padilla** (*Yaqui medicine man*), **David Paladin** (*Navajo artist & medicine man*), **Oh Shinnah** (*Apache guide & lecturer*), **Lame Buffalo** (*K'san spiritual spokesman & teacher*), **Phillip Deere** (*Muskogee-Creek medicine man & spokesman*), **Sun Bear** (*Chippewa medicine man & Bear Tribe leader*), **Pandit Usharbudh Arya** (*Sanskrit scholar & Hindu spiritual teacher*), **Joel Levey** (*Sufi, holistic practitioner & teacher*), **Dr. Herbert Weiner** (*rabbi & Jewish mystic*), **Kobun Chino** (*Zen Roshe & founding director of Tassajara Zen Monastery*), **Father Thomas Hennigan** (*Augustinian teacher*) an associate of Brother David Stendl-Rast, **Swami Ramanathan** (*teacher & world traveler*), **Father Paul Clemens** of the Catholic Church of Antioch, **Dudley Weeks** (*planetary mediator & founding director of The World We Share*).

**(Reference Material)**

- “Mad Bear: Spirit, Healing and the Sacred in the life of a Native American Medicine Man” (written by Doug Boyd, Touchstone/Publisher, Dec. 1<sup>st</sup>, 1994)

## **THE OFFICIAL ADVENTURES OF... PETER MITTEN**

***(Along with his trusty sidekick... Mad Bear)***



One of the greatest Cayuga medicine men was Peter "Mitten" John (1904-1974). Mad Bear had a high degree of respect & admiration for him and the humble way in which he practiced Native American medicine. Mad Bear was his student and he learned much by observing Peter Mitten in the field and took part in many grand adventures with him, as his trusty sidekick.



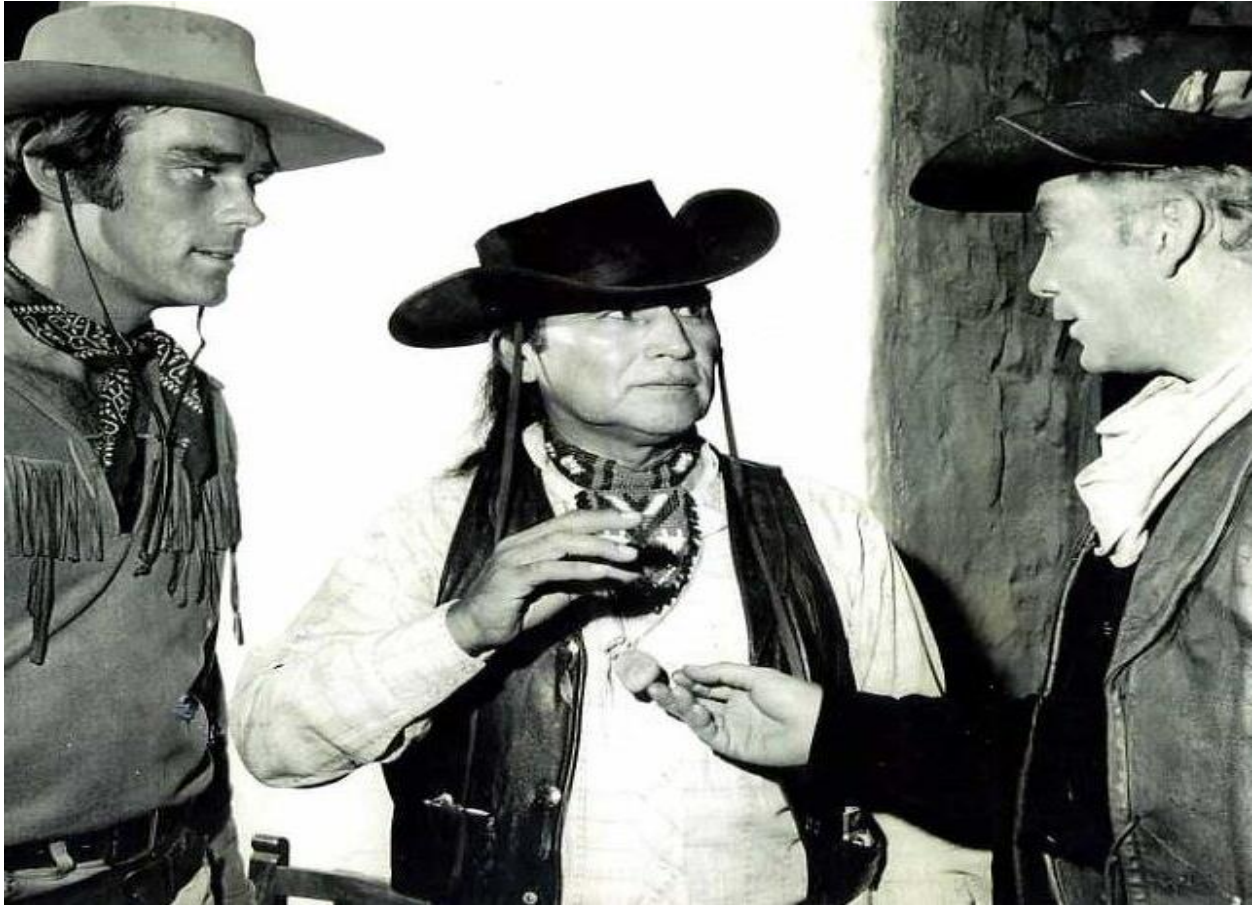
## A TEACHING MOMENT WITH PETER MITTEN

Mad Bear had a close-knit working relationship with Rolling Thunder (1916-1997) aka R.T. (*Cherokee*), who lived in Carlin, Nevada. Author, Doug Boyd, written a book about R.T. and his medicine in 1974. Outside of this connection, Mad Bear & R.T. were friends with another medicine man, Semu Huaute (*Chumash*), who lived in California. He was the founder of the Red Wind Intertribal Medicine Camp, San Luis Obispo County.



Semu Huaute (1908-2004) was born into the Owl Clan in the mountains of Santa Barbara, California. His father was a respected healer of the Road Runner clan. His apprenticeship began with the elders of the Owl Clan and continued with medicine people & elders from the Chumash, Yaqui & Aztec Indian peoples.

Semu Huaute was also an established Hollywood actor and appeared in numerous films & TV shows. Semu was an iconic figure! Rumor has it, via several sources, that Carlos Castaneda (*fictional author on Shamanism*), used Semu for some of his "Don Juan" references.



Semu Huaute 1<sup>st</sup> met the Hopi Traditionalists in August of 1956 when he, along with Craig Carpenter (*Mohawk*), attended the Hopi "Meeting of Religious People". Craig later in 1961 convinced Rolling Thunder to bring a group of Western Shoshone leaders to attend a Traditionalist meeting in Hopi land.

A solid connection was established between the shores of the eastern Atlantic Ocean via Mad Bear, through the southwest via the Hopi Traditionalists & Rolling Thunder, to the western shores of the Pacific Ocean via Semu Huaute.

A valuable teaching moment occurred between Peter Mitten and Semu Huaute, witnessed by Mad Bear. This story, now being told, is not meant to take anything away from Grandfather Semu's legacy. Instead it's being told to shed insight on the steep learning curb, akin to a mountain, that medicine people climb in their ascent towards becoming advanced wise elders of great wisdom & balance.

Semu Huaute, earlier in his medicine path, came up to the Iroquois territory and he found favor with one of Peter Mitten's daughters. Semu was sort of a ladies' man and he used his charm to win over Peter's daughter. Peter did not take kindly to that. He also found out that Semu was practicing medicine in the Haudenosaunee Territory and this was not acceptable without asking permission 1<sup>st</sup>, which Semu did not.

Semu was using medicine to get Peter Mitten's daughter to comply with his wishes. They began a courtship and Semu wanted her to go back to California with him.

Prior to this, Semu had been practicing medicine at his temporary trailer home near Mad Bear's house. He was waiting to move into his block home on the Tuscarora reservation.

At this location, inside the trailer home, Semu was showing off his medicine skills. He was sitting around with other locals, chatting about events in Tuscarora Country. Semu turned to one of the guys in the room and said, "Come on; let's go outside." The guy couldn't get up. He got out of his chair but he could only crawl and he managed to crawl outside. Semu Huaute was demonstrating some of the powers of his medicine to show what he can do.

When word got out to Peter Mitten about this, he left his 6 Nations Reservation, near Brantford, Ontario, and headed over to Semu's trailer in Lewiston, New York, to pay him an unexpected visit. When he arrived, Mad Bear & Semu were together inside Semu's new trailer, sitting down having a conversation. Peter intended to show Semu "what to do" and "what not to do" with his medicine.

Keep in mind that Peter was of a small stature, a small guy. Semu on the other hand was this big guy, tall and physically fit. Peter was fully aware that Semu was trying to escort his daughter out of town.

Peter Mitten, once invited in, confronted Semu, in front of Mad Bear. Both Mad Bear & Semu were seated. Peter said, "I understand you are doing things around here without permission." Semu kind of hemmed & hawed, and replied, "Well it's just a little exercise." Peter Mitten responded back, "I want to teach you a lesson. Come outside!" This time, Semu couldn't get up. He had to crawl out of his chair and he crawled all the way to the outside of his trailer.

Peter walked a little way from the trailer. Semu crawled over to him. Peter grabbed Semu's pant leg to help him get upright. Peter, before escorting him up said, "I'm just letting you know, you don't do these kinds of things in other people's territory, when there are other medicine people here. You ask permission first. That's how we do it! We don't just go into somebody else's territory and do this."

Then while Semu was being helped to stand up, Peter grabbed Semu's medicine bag, which was hanging from his belt, and yanked it completely off. Holding the medicine in front of Semu's face, Peter said, "Your medicine in this territory is nothing more than rusty bolts & nails." Peter Mitten then twisted the bag open, and out from inside Semu's medicine bag, were rusty bolts & nails.



This was a valuable teaching moment for Semu & Mad Bear. This type of occurrence is part of what goes on amongst medicine people. The advanced & wiser medicine men have one basic expectation that they impart on novice medicine men in training. Use the medicine correctly!

Medicine Men are not to demonstrate for entertainment or ego-related purposes. They are supposed to use their powers to doctor the community, the elements and those who are in need.

The medicine does not takes sides, but if you use it incorrectly, be prepared for that medicine to come back and eventually be used on you. In that case, the medicine has a teaching moment of its own to share.

This example of a teaching moment was the way in which Semu learned, as a novice medicine man in training. He saw that his medicine bag was “nothing more than rusty bolts & nails”. He probably did not appreciate his lesson at the time; it most likely took some reflection on his part for his lesson to sink in. Semu left the Tuscarora Reservation & Haudenosaunee Territory real fast after his interaction with Peter.

Mad Bear learned as well. Even though he knew the protocol of asking “permission”, when it was demonstrated back to him by Peter Mitten to Semu, Mad Bear was able to witness & observe the protocol in action and not just in theory.

The true powers of medicine men when entrusted to the Great Spirit, is truly unlimited. The expanse is so broad that the humans endowed with medicinal & magical abilities have to put their own limitations on to what they are going to do with their journey. They need to find out what in particular they are good at, specialize in that area and work within the parameters that will get the job done.

Sometimes, these medicine men may even going beyond the parameters that they set for themselves, depending on the situation and the particular need. There is so much happening out in the Quantum Universe, however, that sometimes these men, and gifted women, can take on too much. Therein lies the danger. Medicine people have to be mindful that they are human, even though they may have superhuman capabilities.

## **PETER CALLS OUT THE ANCESTORS**

In 1971, highway work was being done on a section of Interstate 81. Not only was it cutting into the Onondaga’s territory but it was messing with sacred grounds. The Onondagas tried to speak with the state authorities, but road construction kept going, regardless of these talks.

The potential pathway for the highway work was already graded and covered with crushed stone, when Peter Mitten & Mad Bear came to the rescue. They informed their Onondaga brothers that they were going to “call upon the ancestors”. This was one of the most powerful ceremonies that they could perform and it was not to be taken lightly.

Peter & Mad Bear gave this action a lot of forethought. They went to the Onondaga Elders and asked permission to call up the dead on their territory. They looked at the stages of the moon and whatever else. They did all the proper ceremonies beforehand, announcing their intent.

They went around, the day before, and told everybody to stay inside after sundown, not to come out until daybreak. They told people to keep a special eye on children and their animals, who could be much more sensitive to the medicine. Then they asked the dead to walk.

People in their homes felt the spooky effect. Some heard sounds, a horde of footsteps walking on the loose stone. Others curiously opened their shutters after dark and saw a faint migration of pale shadows and trees rocking though no wind was blowing. It was awe-inspiring & terrible. It lasted until the early dawn.

The first crews to show up early that morning before sunrise caught an eyeful and immediately left work. In the words of a witness, "The workers messed their pants. Stones were rolling as if people were kicking them."

As a result of Peter Mitten & Mad Bear's "calling of the ancestors" ceremony the highway project made a change. They shifted the construction about a ¼ mile in order to avoid the Onondaga's territory.

Lesson to be learned; the ancestors are here to help us if we need them, as long as we keep looking out for them.

### ***[Caledonia]***

The ancestors, in fact, returned in 2009 to assist Six Nations protestors during their occupation of a parcel of 6 Nations land (*Haldiman Tract*) in Caledonia, Ontario, which non-Indians were attempting to convert into a residential subdivision. One morning in April, despite fruitful negotiations between the Iroquois Confederacy Chiefs and city officials, 45 Indian protestors (*of all ages*) were awoken by a violent police raid. 6 Nations protestors fought back and eventually more 6 Nations supporters came to their aid. The police retreated.

It was later revealed that some of the police officers witnessed, during the morning raid, an occurrence which they can't explain. Even though, in reality they only faced 45 protestors, they admit to seeing thousands of upset Indian people (*6 Nation ancestors*) dressed in traditional clothing, on horses and on foot, advancing towards them.

This experience from the raid was so dramatic & unbelievable that 6 police officers from one division ended up taking a leave of absence from work. To this day, they refused to police Caledonia.

### **PETER CALLS IN REINFORCEMENT**

At one point in 1969, on the 6 Nations Reservation of Grand River, Peter Mitten was getting a lot of complaints from people in his area that the mounted police Royal Canadian Mounted Police (*R.C.M.P.*) were riding around on their horsebacks with weapons. This made some of the reserve residents uncomfortable. So Peter Mitten contacted Mad Bear for reinforcement to assist him with addressing this situation.

Mad Bear suggested to Peter that the women cook up a nice feast, a big meal, and invite the R.C.M.P. officers to join in the cookout. Mad Bear said that he would come up to the reservation and participate in the festivity.

The opportunity arrived. While the 6 Nations women were feeding 2 visiting police officers from the R.C.M.P., inside a dining hall, Mad Bear & Peter Mitten were applying their medicine on them, akin to "Jedi mind tricks" from the Star Wars movies.

Mad Bear said to the officers, "You know, we are getting some complaints from the residents here on reservation about you guys riding in here with your guns. Could you guys just set your guns on the table over there? And, I got an idea that might get the people to feel a little more comfortable. What we will do, just as an exercise, like a demonstration. We'll cuff (*handcuff*) you 2 Mounties and make it look like you are under arrest." The 2 officers agreed to Mad Bear's request.

Meanwhile, unbeknownst to the 2 officers, news reporters were gathered outside. They were tipped off about the "arrest" of R.C.M.P. by local residents of the reservation, prior to the dinner event. This was a part of Mad Bear & Peter Mitten's plan.

Mad Bear then said to the 2 officers, "We'll just walk you outside with your handcuffs on, and the residents will be watching. They'll see you with the handcuffs on and they'll say... Oh good! They (*Mad Bear & Peter*) are fixing this problem." Again, the 2 officers agreed.

When Mad Bear & Peter walked the 2 handcuffed Mounties out of the front door, they were greeted by the press who were taking pictures and asking questions. Mad Bear addressed the media and brought attention to jurisdiction issues regarding the police riding into sovereign 6 Nations territory, carrying weapons. Mad Bear said that these 2 Mounties were under house arrest.

Word quickly reached the higher-ups in the R.C.M.P. and they were quite embarrassed to have to deal with the aftermath of having 2 of their very own arrested by 6 Nations traditionalists, led by Mad Bear, the co-conspirator of the 1959 occupation of the 6 Nation's Old Council House.

The Head Commander of the R.C.M.P addressed the media and in regards to Mad Bear he said, "I'm contemplating having you deported." Mad Bear laughed at this and responded, "To where? This whole continent, this whole land is one land. We didn't divide it. You guys drew that line. So where are you going to deport me to? We don't recognize that border."

## **PETER & HIS INVISIBLE HAT**

That same year, following the house arrest of 2 Mounties incident at the 6 Nations reservation, and after Mad Bear returned home to Lewiston, New York, Chief William Commanda (*Algonquin*) from the Kitigan Zibi Anishinabeg First Nation in Quebec, announced that he was hosting a segment of the 6 Nations sponsored Unity Convention at the Maniwaki Indian Reserve. Mad Bear announced that he was planning to addend and carry out his duty to the "nation".



The Head Commander of the R.C.M.P. stationed Mounties at the Peace Bridge border crossing, to prevent Mad Bear from entering the country. Photographs of Mad Bear were distributed to all the Mounties. The North American Unity Caravan, heading into Canada to attend the rally, were going to get thoroughly inspected.

News reporters also came to the border crossing, hoping to catch the newsworthy Mad Bear in the crosshairs with the R.C.M.P.

Peter Mitten came down to Tuscarora and picked up Mad Bear. He put his wide-brimmed black "magic" hat on Mad Bear's head. This hat was supposed to make Mad Bear "invisible" (*unrecognizable*) to the Mounties on the border. Peter said, "Don't take the hat off and don't talk to anybody." So Mad Bear wore the hat and together they approached the border crossing. Sure enough, they got stopped by the obtrusive R.C.M.P.

The Canadian Mounties looked over their car. A Buffalo (N.Y.) reporter in a vehicle in back of their car shouted, "Hey! That's Mad Bear in that car." The Mounties looked at Mad Bear but didn't recognize him. Mad Bear couldn't resist. He said, "What are you doing?" They replied, "We are looking for Mad Bear."

The Mounties gave the car a final look, studying everyone's faces more closely, not recognizing Mad Bear, and they said, "Go on!" But as the driver of the car, Peter Mitten's daughter, attempted to move the car forward, the car stalled because Mad Bear & Peter's collective medicine ("*Jedi mind tricks*") overpowered the car's engine. The car couldn't be restarted.

The Mounties kept waving their hands to move the car along but they saw that the car was not moving due to mechanical problems, so they called a few other Mounties over to assist. These Mounties ended up pushing the car, with Mad Bear inside, over the border and into Canada.

In reference to Peter's invisible hat, Mad Bear recalled, "Every time that guard looked at me, it felt like sand was sprinkling down all over my face. What he (*the Mounty*) saw was someone else." Mad Bear held on to Peter's invisible wide-brimmed black hat after the border crossing affair, probably to use it on other adventures with Peter Mitten.

## PETER & HIS MYSTERIOUS POTION



Richard Oakes (*Mohawk*), the leader of the 1969 Occupation of Alcatraz, fought to unify American Indians and educate people about cultures indigenous to the western hemisphere. Mad Bear was his mentor and helped structure Richard's philosophy.

On June 1, 1970, Richard got into a fight with some Samoans (*Bula Bula Boys*) in a tavern in San Francisco. Richard's head was hit with a pool stick. This was the 3<sup>rd</sup> attack on his life since he started his fight against large corporations in the west to regain land that belonged to the Indian people. In fact, this bar fight occurred on the same day that the Pit River Indians filed a \$5 billion claim to land that they say was theirs.

Richard Oakes ended up in the Cedars of Lebanon Hospital, in a deep coma, and the doctors there could do nothing for him. Whatever was damaged in his head had caused his whole body to go rigid, tightening up every muscle in his body, and exhausting him to death. He was burning up more calories than the doctors could pump into him with his IV.

The doctors told Annie Oakes, Richard's wife, that they could do nothing for him, and he would die in a couple of days. Annie told them that Indian medicine men were on their way over to help Richard, but the hospital doctors said that they would not permit the assistance. She pleaded with them and her strongest argument was that the hospital had definitely thrown in the towel, and "why not give Indians a chance".

The hospital doctors finally consented to allow the Indian medicine men, Mad Bear, Thomas Banyacya and Peter Mitten, to work on Richard, but they wanted to know what they were going to do. Mad Bear, Thomas Banyacya who assisted him, and Peter, told the doctors that they wouldn't understand what they were going to do, and there was no way to tell them about it. Peter only spoke through Mad Bear in his Cayuga language.

Mad Bear then fought with the hospital to keep the doctors & nursed out of Richard's room. You can imagine the malpractice fear that this request triggered with hospital. Their request to doctor Richard Oakes alone was granted, only after, Peter & Mad Bear agreed to sign documents stating that they would assume full responsibility for whatever happens to Richard as a result of their medicine work.

Eventually, a small laboratory was sequestered, and Peter Mitten went about preparing some herbs they he had brought along in his suitcase. Mad Bear brought in a pair of birds to fly around the room, per Peter's request.

Peter Mitten put together a small vial of a green-blackish liquid potion and he took that to Richard's bedside, where he disconnected the IV tube and began to drip the green-blackish liquid directly into Richard's Oakes' body via the opened IV tube.

Prior to Peter's doctoring, Richard had turned as white as a piece of paper, after his several days of laying in a coma with every muscle in his body going absolutely rigid. As the Indian medicine entered Richard's body, a red spot appeared over his heart; then it began to expand outward as the color returned to Richard's body. As this ring of red expanded, the muscles underneath the red area just fell into relaxation, until finally his whole body just relaxed and he literally sank into his mattress.



When Mad Bear allowed the hospital doctors into the room and they saw the green blackish liquid mixture going down the tube into Richard's arm they began to panic. But Mad Bear & Thomas Banyacya managed to keep the doctors in check. They asked questions pertaining to Peter's IV tube replacement, but Peter would just say things to them in his native tongue that they couldn't understand.

Richard Oakes at this point, was asleep. Peter Mitten had Mad Bar translate for him. He told the doctors that now Richard will have to continue sleeping for 4 or 5 days. The hospital doctors agreed and the medicine men left.



**Note:** This is a link to archived video footage of Mad Bear, with Thomas & Peter at his side, speaking to the Channel 5 News about Richard Oakes' recovery.

[The audio drops out for a few seconds mid-way through the interview, then comes back in.]

"Medicine Men Heal Richard Oakes": <https://diva.sfsu.edu/collections/sfbatv/bundles/187804>

After Richard's miraculous recovery, he and his wife and 4 of his children returned back to the St. Regis Mohawk Reservation. He briefly toured with the White Roots of Peace movement through the New England states.

Richard Oakes told the Watertown Times on October 15, 1970, that he now wants to dedicate his life to assisting east Indians regain their heritage and fight against injustices perpetrated against them. Richard Oakes said that he feels the Indian movement in the west has been successful, that it "formed the type of catalyst necessary for the re-taking of Stanley & Loon Islands in the St. Lawrence River (*New York*)."

Richard also mentioned to the paper that he wanted to see the return of the wampum belts that belong to the Haudenosaunee people, which were taken from them. He said, "If you want to learn about your Indian heritage you should not have to go to a museum or to the archives of the State of New York."

Watertown Times reported that Richard's moving back to the east does not mean that he has severed ties with the Indian tribes he worked with in the west, but that he hopes to bring about a larger nation of all Indian people.



On September 20, 1972, Richard Oakes was tragically shot & killed during a fight with a YMCA camp manager in Sonoma County, California. The camp manager had a reputation of being rough on native children.

## **PETER & HIS DISAPPEARANCE ACT**

Mad Bear, Thomas Banyacya & Peter Mitten originally flew into the Bay Area to doctor Richard Oakes. Prior to their flight they were in Oklahoma. Peter began to get intuitive messages that his help was needed in California. He knew that this territory was not his medicine jurisdiction so he ignored the call. Since Peter couldn't be reached the "Indian Way", a physical native representative came all the way from the Bay Area to Oklahoma to personally request his services. Peter agreed.

On the airplane flight, a disappearance act occurred with Peter Mitten. He momentarily was "unavailable". This really shook up the flight attendants because he came up missing during their head count.

Peter Mitten had earlier informed Mad Bear that he had brought some berries that would make him invisible. During the flight it was possible that Peter was working on his medicine via teleportation; maybe working on several different things all stacked up at the same time. It was not usual for Peter to multi-task in this way. So, it's possible that Peter lost track of time with his medicine work and physically disappeared on the 3<sup>rd</sup> dimension of time & space.

From a Quantum Physics standpoint, it is understood that time is not linear but cyclical. Time travel is probable and a lot of money is spent on secret "black" military projects, like the Philadelphia Experiment, to use "time" for their tactical advantage.

Mad Bear got a kick out of Peter Mitten's momentary disappearance and other metaphysical occurrences, because he knew these kinds of happenings were real and now other people were starting to experience the phenomena of what these guys (*Medicine Men*) can really do.

## **PETER & HIS BREATH OF LIFE**

In early 1970's, a boy from the 6 Nations Reservation (*Canada*) was hit by a car, while driving his bicycle, and was apparently killed. Paramedics were loading the boy's lifeless body into their ambulance, despite the boy's mother's attempts to get the medics to leave him on the reservation.

Mad Bear & Peter Mitten came on the scene, it happened in front of Peter's house. Peter called out, "Put him down!" The paramedics set the boy back down. Peter bent down over the boy, nose to nose, and put something in his mouth. Then he blew his breath over the boy's face. He commanded, "Open your eyes; come back to us!" Nothing happened. "Come back; I told you! You come back here and open your eyes!" The boy's eyelids began to flutter. Peter continued, "Open your eyes! Open them all the way, but don't move until I tell you."

The boy awakened, disoriented and attempted to get up. Mad Bear & Peter held him down and calmly talked to him, while they worked to assure that all levels of the boy's spiritual self were back in place for good. Once the boy gained his cognition, he was released to the medics and taken to the emergency room. The miracle healing that occurred via Peter's "breath of life" was never officially acknowledged by the hospital. He did, however, receive some visits by hospital staff when they were in need of healing.

## **PETER & MINIATURE ANIMALS**

In Peter Mitten's world, "Miniature Animals" jumping in & out of places in his backyard for the Little People, were a part of his reality.

After Peter Mitten had passed away, it was his wish for his son to take over his medicine practice and look after the Miniature Animals in the backyard of his home. Peter's son declined to follow his father's medicine path, even though he too had witnessed the Miniature Animals & Little People in his father's yard.

Mad Bear pointed out to Peter Mitten's son that he had a "gift". He explained that these multi-dimensional Miniature Animals "allowed" themselves to be seen by him, and thus they are essentially communicating that it would be permissible by them for him to take on his father's role and work with them. Still Peter's son declined the offer. He said he did not feel comfortable with taking on his father's practice & medicine path. This was unfortunate, but was an honest assessment by his son and Mad Bear honored his wishes.



Mad Bear went ahead and held a ceremony for the Little People & Miniature Animals to close the portal in Peter Mitten's backyard, from which these entities were time jumping in & out of. He didn't want an unattended open portal to disturb or interfere with the everyday life & activities of others.

## **PETER & THE TORNADO**

When Peter Mitten passed away on April 1, 1974, Mad Bear was out of town in Ohio and was driving a VW bug on his return trip home. Mad Bear witnessed a rare tornado that touched down close to the highway and blew his car off the road. Immediately, he recalled Peter in the past telling him, "When I leave, you'll know that I left because a very strong wind will tell you." Mad Bear knew he was given a sign of Peter Mitten's passing. Sure enough, when Mad Bear arrived home he learned that Peter had made his departure; he "walked west".

This is the way medicine people stay connected on other levels. They share signs & synchronistic experiences together. All possible within the Quantum Universe that we all share.

### ***(Reference Material)***

- "Medicine Men at Bedside" (St. Petersburg Times newspaper, June 25, 1970)
- "NDN History: Richard Oakes" (Posted by Erik A. Mattila, Alt. Native, Google Group, April 17, 2000)
- "Iroquois Supernatural" (by Michael Bastine & Mason Winfield, Bear & Company/Publisher, 2011)
- "Richard Oakes Renews Cause In East; Saved by Medicine Men" (Watertown Daily Times newspaper, FultonHistory.com, October 17, 1970)
- "Grandfather Semu Huaute Resume" (GranfatherSemu.org)
- "Unexpected Histories" (lecture by Brian D. Haley, S.U.N.Y. college at Oneota, April 18, 2013)
- "Urban Indian History Spotlight: Richard Oakes" (article written by Marc Taylor, TheNativeCircle.org, May, 2010)

- "Injured Indian Better After Herb Treatment" (by UPI, Tonawanda News, FultonHistory.com, June 24, 1970)
- "The New Indian" (article by Roy Bongartz, Esquire Magazine, August, 1970)
- "Grateful Dead Family Album Remix" (by Jerilyn Lee Brandelius, pg.72, Chapter 5, GratefulDeadFamilyAlbum.com)
- "The Great Law- The White Roots of Peace- The Dish with One Spoon Documentary" (posted on the Decolonize North America channel, YouTube)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)
- "Grand River land dispute" (Wikipedia)

## **ELEAZAR WILLIAMS TUSCARORA MEDICINE MAN**

***(With his Medicine of Steel)***



**CARLISLE INDIAN INDUSTRIAL SCHOOL.**  
DESCRIPTIVE AND HISTORICAL RECORD OF STUDENT.

2095		2201		Eleazar Williams		Tuscarora	
BAND		INDIAN NAME		HOME ADDRESS		Thomas Williams	
PARENTS LIVING OR DEAD		BLOOD		AGE		HEIGHT	
FATHER: Living		3/4		20		5-7	
MOTHER: Living						150	
ARRIVED AT SCHOOL		FOR WHAT PERIOD		DATE DISCHARGED		CAUSE OF DISCHARGE	
Sept. 2, 1898		5 years		Dec. 4, 1902		Time out	
TO COUNTRY		PATRONS NAME AND ADDRESS		FROM COUNTRY			
Sept. 21, 98		J. Simpson New Hope		Pa.		Tr.	
Mar. 31, 00		J. Briggs Newtown		"		Sept. 14, 01	
Sept. 18, 01		J. B. Simpson, New Hope.		"		Dec. 1, 02	

One of the great Tuscarora medicine men was Eleazar Williams (1880-1968), a Sachem Chief of the Turtle Clan. He studied medicine under the tutelage of Juh G'wa Dee (Cayuga) from the 6 Nations reserve in Canada.

Eleazar was the father of Mad Bear's friend, Ted Williams (1930-2005). Just like Peter Mitten, Mad Bear had a high degree of respect & admiration for Eleazar and the lighthearted, yet humble way in which he practiced Native American medicine.

The Williams family had a great sense of humor and they were fun to be around. This probably had an influence on Mad Bear as well. The Williams, like many Tuscarora families, were both Baptist and traditional. They managed to preserve & maintain their traditional customs & beliefs, while practicing Christianity.

Eleazar, like many medicine men of the time, did his medicine work in private. On the Tuscarora Reservation, the community knew of Eleazar's practice and some people would seek his assistance from time to time, however, the society at large was fearful of medicine, especially witches. The Salem Witch trials of 1692 drove the practice of medicine underground in many native east coast communities. Some medicine people were even killed by their own people who feared "witches".

Mad Bear was a student of Eleazar, although at this time we don't know too much about the personal interactions they had together. Eleazar wasn't a traveling companion, like Peter Mitten was to Mad Bear.

Fortunately, his son Ted witnessed a lot of his father's amazing medicine work and overheard many of his medicine stories.

Medicine runs in the William's family. Ted had an uncle, Charley, who was gifted at medicine as well. Among Charley's many talents, he had the ability to communicate with birds and to heal people through prayer. To support his family, Charley couldn't afford .22 bullets to hunt with, so he learned how to charm (*hypnotize*) his animal prey by pointing his finger in their direction and freezing them right in their tracks.



**"Beliefs are where it's at. If you believe, you can do anything!"**

**-Ted Williams (*Tuscarora*)**

Ted Williams was a happy-go-lucky individual like his father. He actually devoted himself to medicine himself, late in life. He became a member of the False Face Society in 1970 and passed on some of his wisdom teachings through two published books; "The Reservation" (1976) & "Big Medicine from Six Nations" (2007).

Ted's work is very much appreciated, considering that the old Tuscarora language, culture and living traditions are disappearing, lost to written history. Ted was dedicated to keeping alive the traditional wisdom of his people. He adamantly stated, "If the Tuscaroras need something and want it back, it will come back."

Michael Bastine became a friend of Ted's in the 1990's and he told many stories to him about his father. The stories that he & Mad Bear would share about Eleazar gave Michael the impression that this man's medicine was indeed legendary.

## **MEDICINE OF STEEL**

Eleazar's nickname in the 20's & 30's, up on the Tuscarora Reservation, was "Steel Plant". As an herbalist (*medicine man*) he knew that in the wild, certain plants would be accompanied by almost identical looking plants that would grow close by. The latter is the plant that contains the "medicine of steel" with greatly enhanced strength; it hides by growing next to closely identical plants. Eleazar would often pick the plants that grew in this special combination, and so, his medicine was "made of steel".

Eleazar eventually bequeathed a small grey accountant book over to Mad Bear that was kept hidden most of the time. After Mad Bear had passed, Ted Williams, later on, wanted to find this book because in it contained many of his dad's secret instructions for collecting medicinal herbs. Ted knew his request was too late, because after Mad Bear crossed over, his house was unfortunately ransacked & looted. Everything of value to Mad Bear was taken out of the house.

## **BRING BACK "BLUE DOG"**

When Ted Williams was a young boy, 6 or 7 years old, a new puppy come into his life, named "Blue Dog". While Ted's dad was at work, Blue Dog ran out into the street and was hit by a car. Blue Dog had died.

Eleazar soon arrived home and received the sad news from his son who was in tears. Ted was crying really bad. He just loved that little puppy. He asked his dad, understanding that Eleazar had special abilities, "Dad, can you anything? This is the best dog I have ever had. He was such a great dog." Ted's crying & pleading continued up to the point where his dad was so emotionally moved that he gave in and agreed to collect some medicine for Blue Dog.

When Ted's dad returned, they crushed up the medicine together. Eleazar then mixed in a little water with herbs, and then while chanting in Tuscarora, he opened up Blue Dog's mouth and pushed the medicine in. He then began to massage the puppy.

Shortly, thereafter, Blue Dog began convulsing & shaking his body. Eleazar instructed Ted, "Don't hold Blue Dog, he's going to get sick." Ted wanted to hold Blue Dog but he listened to his dad and followed his instructions.

Blue Dog then staggered over to the bushes and started heaving. After the puppy left the bushes he started wagging his tail. Blue Dog took a long nap that day; he was now back into Ted's life.

Eleazar had a talk with Ted about the doctoring he performed on Blue Dog. He said, "I don't like to do stuff like that. We shouldn't turn back the pattern of the Creator just because we want to." Then Eleazar explained the concept of free will and the way that the Creator balances things. He also assured Ted that "the Creator won't let us do anything that would tip the balance of things."

## **EXPOSING THE GERMAN SABOTEURS**

During the early 1940's, Eleazar worked at the Bell Aircraft Corporation (*aerospace*) near Buffalo, New York. They did research on aerodynamics & flight; trying to figure out how to make planes travel faster. The facility employed German engineers.

Eleazar knew that some of these Germans were sabotaging the company's research. He didn't know exactly which ones were doing it.

At home, Eleazar pulled out his Ouija (*Weegie*) Board. He would use this board on rare occasions, usually to find missing items. Eleazar then lit some incense and chanted in Tuscarora. He asked the board to name who the saboteurs were. The Ouija Board directed him to the letters on the board that spelled out the names of the Germans who were guilty of sabotage. Eleazar turned 2 or 3 names over to his bosses when he returned to work.

The company bosses started watching the German engineers who were named by Eleazar. Sure enough, they caught the German saboteurs in the act of destroying company property & research.

### **EVEN NIAGARA FALLS MAFIA DESERVE SOME DOCTORING**

Up in the Niagara Falls area, tourism brought in a lot of money to the area and the mafia had a piece of the action. One time they came to Eleazar and said, "We have someone who is very sick and we want to know if you will help him." He told them to bring the guy over and he'll see what he can do. Eleazar doctored the guy and he recovered. The Mafia was so grateful they said, "Whatever you want, you got it. You just tell us whatever it is." Eleazar told them, "I don't need anything. I have everything I ever needed in this life."

Eleazar's response was not something the Mafia was used to hearing. They kept on coming by Eleazar's house in their big limos, attempting to offer him money or to take him out to eat. Eleazar explained that they made a small donation after he performed his doctoring. This covered the amount he spent on herbs used for the healing. According to Eleazar, this satisfied the exchange and everything is OK. He said, "If I accept anything more I'm going to lose my ability to help people."

## WITCHCRAFT PRE-WORLD WAR II

In the 6 Nations, the term “witch” and “witchcraft” refers to the practice of using “black magic”, as in the use of magic involving the invocation of evil spirits for evil purposes. Much of this practice has died out. The secrets of this trade have not been passed down to the younger generation. Eleazar’s generation, and Mad Bear’s to some degree, was the last to experience the scary phenomenon of witchcraft.

Some witches were frauds. They pretended to have great medicine in order to make money. However, there were some real legit witches that had incredible powers, like having the ability to shoot objects into other people’s body. This was especially true in Canada.

Eleazar Williams was married to 2 other women, prior to marrying Ted’s mother. The previous women had both passed away. One died of a tumor. The other was certainly witched. One evening, Eleazar’s wife woke up in the middle of the night, letting out screams and fainting. As soon as she was back conscious, she sat down on the toilet and excreted out of her body a six-inch shiny black lizard.

This terrifying experience most likely prompted Eleazar to practice medicine; to counter the common witches of his day.

Another story of witchcraft was told by Eleazar. He knew a medicine man, Chief Pat Sandy (*Cayuga*), from the Six Nations reserve in Canada. A woman came to him with great pain coming from her back. She had been witched! Pat removed a one-inch thorn that was lodged in her back.

Pat, using his intuition, rolled the thorn up in a strip of cloth and dipped it into a batch of medicine he prepared. He then pushed the thorn & cloth into an emptied out shotgun shell. Pat instructed her to place this shell into her gun and at dawn, the following morning, shoot the shell, to the east, at a 45 degree angle. He said she wouldn’t be bothered after that.

Sure enough, the witch left the lady alone. Now, however, the witch was bothered and in pain. She appeared at Chief Pat Sandy’s doorstep. Ironically, the witch wanted his help to remove the thorn that was now lodged deep into her back.



## **ELEAZAR WILLIAMS & THE LITTLE PEOPLE**

Eleazar Williams was reputed to have had a lifelong guide & tutor among the Little People (*Elves*). His relationship with the Little People began when he was a child. One day when Eleazar was a boy, his father had no one to watch over his son. He had to go to work that day cutting down trees, which is a dangerous job. Afraid that his venturesome boy would get hurt hanging out at the lumberyard, he dropped young Eleazar off at a “special tree”. His dad instructed Eleazar, “Just wait by the tree till I’m out of sight. You’ll have playmates all day.”

As Eleazar’s dad’s horse & carriage pulled away, Little People began to appear in front of young Eleazar. They were coming out from the other side of the tree, as if they had a doorway back there somewhere. They played all day. It was magical & delightful! The Little People taught him lessons about nature and he was assigned a friend who played at his side the whole time. When young Eleazar’s dad could be seen approaching in the distance, the Little People went back into hiding.

## **WILLIAMS MEDICINAL UNDERSTANDINGS: CANCER CURE**

**“It’s a shame that many Indians have lost faith in the Indian Medicine way and will never get to see or know about these (*plant*) medicines.”**

**-Ted Williams**

Through Ted’s later medicinal work and reflection on his father’s practice, we have greatly benefited by gaining a better understanding of herbal medicine.

**“Our use of Medicine is limitless!”**

**-Ted Williams**

Ted recalls seeing pharmaceutical drug representatives visiting his father, Eleazar, and attempting to bribe him for his remedy to cure Cancer. Each time he refused their dirty money. Eleazar understood that their motive was financial gain and not healing. These drug companies would rather shelve a Cancer cure, than freely release the cure into the hands of the public, which would deplete their customer base.

Eleazar also understood that the medicinal herbs are living conscious entities that have a choice in the matter. Even if he did pass on his remedy to the drug companies, the herbs would probably not have behaved in that manner that the drug companies would expect. They would have been ineffective.

**"The amount of cure that you get from Medicine is directly related to the amount of reverence you have for it."**

**-Ted Williams**

## **WILLAMS MEDICINAL UNDERSTANDINGS: GATHERING PROTOCOL**

**"Great things are rare and very great things are very rare. Many great medicine plants have not even been seen yet."**

**-Ted Williams**

In order for medicinal herbs to work the practitioner needs a pure heart & pure intention first. Then, in private, without being watched, the practitioner must talk to the herbs and seek their assistance in the medicine work. If they are in agreement, the practitioner should then proceed to take only what is needed for his procedure, and only if there is enough plant medicine growing to be picked in the first place. The last step is for the practitioner to leave behind a proper exchange, like Sacred Tobacco.

Certain great & powerful plant medicines are very touchy. They cannot have anyone with the least bit of disbelief in them, see them. Nor can you speak of them to anyone who has this disbelief. Disbelief dilutes any plant medicine to the degree of the disbelief.

Plant medicine should not be made fun of and teased; otherwise, they might completely disappear from the location where they were previously gathered. They hide!

**“Medicine is in all things, but the medicine can be well hidden. The greater and more powerful the medicine, the more elusive it is.”**

**-Ted Williams**

### **WILLAMS MEDICINAL UNDERSTANDINGS: SACRED TOBACCO**

Plant medicine is also aware if you are bringing them a gift of Sacred Tobacco (*Nicotiana Rustica*) or a comparable exchange, like a pre-1964 silver coin. Sacred Tobacco likes to hide as well, and sometimes it will not grow, if the practitioner does not have purity in thought & action. Certain plant medicine will hide until they sense the presence of Sacred Tobacco.

When Ted’s father moved houses, at a distance of 2 or 3 miles, he found that his Sacred Tobacco which had grown in his previous yard, had transported itself, on its own accord, into his wife’s new flower garden. Mother Nature is a mystery and Sacred Tobacco is held in high regard in her plant kingdom.

#### **(Reference Material)**

- “Iroquois Supernatural” (by Michael Bastine & Mason Winfield, Bear & Company/Publisher, 2011)
- “Tuscarora: A History” (written by Anthony F.C. Wallace, State University of New York Press/Publisher, January 2, 2013)
- “Phone interview with Michael Bastine” (Mad Bear’s apprentice)
- “Big Medicine from Six Nations” (by Ted Williams, Syracuse University Press/Publisher, 2007)

**CHIEF BEEMAN LOGAN**  
***(Seneca Medicine Man)***



Chief Beeman Logan (1919-1979) from the Seneca Tonawanda Reservation, in addition to being a close political ally to Mad Bear, was also a close medicine mentor to Mad Bear.

**RE-VISITING THE "SPECIAL TREE"**

In 1975, Beeman Logan, Ted Williams & Mad Bear were walking by the very same "special tree", occupied by the Little People, that young Eleazar visited when he was young. Beeman did not have much familiarity with this territory since he was on the mostly Christian, Tuscarora Reservation, not well known to Seneca traditionalists.

Beeman Logan was not told about this “special tree” and the other two, Mad Bear & Ted paid the tree no attention. They were probably distracted in conversation between themselves.

At one point, after they walked past the “special tree”, Mad Bear & Ted noticed they were all alone. They looked back and saw Beeman Logan standing near the “special tree”, observing it very attentively. He said to Mad Bear & Ted, “I think Little People live here! I could swear they’ve been around here.”



## **ELDERS RE-UNITED**

Elder Gatherings are great places for the elders to reunite. If attending a gathering of elders it is respectful to allow these elders space to get reacquainted, share stories & reflect.

At one of these gatherings Rolling Thunder and Beeman Logan had a chance to reunite. They strolled out of the gathering area into the nearby countryside to get a break away from the gathering attendees who were there to learn and take notes.

While Rolling Thunder & Beeman Logan were out in the countryside, a gathering attendee followed them and said, "I can turn a tree into a cow." The elders knew he was bluffing and that he was actually trying to trick them into showing him some kind of medicine miracle.

For the most part, medicine men will not showcase their medicine powers to those outside their medicine circle, unless someone is in need of a healing or divine intervention is legitimately requested. On rare occasions, this general rule of thumb will be excused for the purpose of a learning lesson or sometimes simply for pure fun. In this case, since R.T. & Beeman were reuniting, they wanted to have some fun while attending the Elder Gathering, which is a serious affair. They also wanted to get rid of this person who was disrupting them from their countryside excursion.

R.T. & Beeman said to the man, "Let's see you." He replied, "I will if you show me what you can do."

Rolling Thunder went ahead and said, "Look at that stick!" He was referring to a nearby thin stick from a dead tree branch. Five seconds later, the stick moved and turned into a snake as it withered away.

Now it was Beeman Logan's turn. He said, "Look at that pond." Below the man was a small pond. Above the pond was a small hill with a pine tree. "Now, look up at that tree," he instructed. Nothing was happening with the tree. Beeman then said, "Now, look back at the pond." Amazingly, there was no water in the pond. Fish were flopping about in the mud. Beeman joked, "Better hurry up and look back at the tree, or you'll kill the fish." The man followed his prompt and looked at the tree. Beeman then said, "OK. All done!" The water in the pond returned.

The man attending the Elder Gathering left them alone after that incident. He walked away with a huge silly smile on his face. Obviously he was awestruck! Who wouldn't be?

### ***(Reference Material)***

- "Iroquois Supernatural" (by Michael Bastine & Mason Winfield, Bear & Company/Publisher, 2011)
- "Big Medicine from Six Nations" (by Ted Williams, Syracuse University Press/Publisher, 2007)

## **PSYCHIC SELF-DEFENSE**

***(Keep your guard up & watch what you believe)***

### **SELF PROTECTION**

Psychic Self-Defense is a necessary part of taking care of one's self. It does not have to be scary or creepy. It is a positive act of self responsibility. The more one becomes Conscious and open to greater levels of understanding, the more light they will shine on areas of darkness that were previously in the shadows. The negative elements that exist in Creation do not like to be exposed and will try, karma permitting, to harm those bearers of light that get in their way.

In this 3<sup>rd</sup> dimensional world, we live in a state of duality (*Yin & Yang*). We all hold elements of both the light and the dark, within our eternal beingness. We also have the ability to choose our own thoughts and we have been given free will by the Creator.

At times, we all have moments of vulnerability & weakness when our shields our down. That is OK! The important thing is to work on becoming better human beings, learn from our mistakes, bounce back and surround ourselves with good people, friends and family. This goes a long way towards combating the negative and avoiding physic attacks. We have the power if we have trust in ourselves and in the Great Spirit.

Medicine Men especially fall victim to psychic attacks if they are not careful or if their ego gets in their way. Men like Mad Bear & Rolling Thunder especially had their share of close calls, as a result of how far they were able to push the envelope, delve deep into the psychic realm and expose the dark forces of opposition.

Though experience, Medicine Men have learned how to deal with psychic attacks. Sometimes, they simply step out of the way.

## PARADIGM & BELIEFS

Psychic attacks can happen to anyone; however, the appearance of witchcraft & dark magic are curiously mostly limited to regions of the country where the paradigm & belief system of "witchcraft" & "dark magic" exist, like in the Haudenosaunee territory or in the American Southwest.

According to Ed McGaa (*Oglala Lakota*), "You go into the Southwest. Those tribes down there have had more than 400 years of contact with the Spanish church. They have even picked up skin-walkers, a variety of Navajo witch, and evil spirits. We, the Sioux people, don't have a devil and don't have evil spirits. Our concept of the Creator is that the Creator doesn't make such a thing (*as evil spirits*). We have never seen a devil. I don't care if the White Man believes in it. That doesn't mean that I have to believe in it. I believe in what I see."

Ed continues, "Have I seen the Creator? I have never seen the Creator directly. I don't expect to, but I see every day what the Creator makes. I can pick up a bouquet of flowers and know that the Creator is very kind & artistic. Bees come and sniff the honey and birds sing. Those are all beautiful expressions of the Creator. So the Great Spirit gave me my life. Why should I fear it? I don't fear the Creator. I don't fear evil spirits and yet, we (*the Sioux*) have contact deep within the spirit world."

## LIVER IN THE TREE CURSE

Mad Bear's efforts towards establishing inter-tribal unity consciousness were not limited to unifying the Red Men. He sought the unity of all people and all races. Not all of his native brethren were in agreement with Mad Bear's pursuits. As mentioned earlier, the influence of the B.I.A. controlled tribal system caused reprehensible damage to Native American Spirituality, introducing the concept of race (*skin color*) into matters of the heart. Some native practitioners of medicine used their powers in negative ways to counter Mad Bear's activities.



Mad Bear lived in a couple of different houses on the Tuscarora Reservation, where he practiced his medicine. His people would refer to his homes as "Fort Knox" because of the fortified reinforcements he built to secure the walls and points of entry. It was presumed that his houses were protected by medicine as well, not to mention, 2 False Faces were on guard.

Mad Bear took special ceremonial care for his place, in particular, the doorway and other small pathways where air could travel, like the keyhole and the bottom of window sills. This was to avoid spells, curses or supernatural influences directed against him.

Around 1978, when Michael Bastine was first getting to know Mad Bear, he heard an odd story from one of their mutual friends.

Outside of Mad Bear's house at twilight, this mutual friend and Mad Bear looked up at tree in the yard and noticed an odd & terrifying organism hanging off of a tree branch. It looked like an internal organ, like a liver, and it was making a sound like it was trying to speak, even though it didn't have a mouth.

Mad Bear said, "Uh-oh.. I know right away what I got to do." Mad Bear quickly went back into his house and conducted a private ritual for 30 minutes, while the mutual friend stayed outside.

Mad Bear then came back outside and approached the tree. He talked to the liver-looking organism in Tuscarora. Words in a ghastly, hissing voice came back to Mad Bear from somewhere in the same language. When Mad Bear was finished with his inquisition, he dismissed the liver-looking organism with a backhanded, open-palmed gesture, like a karate slash. Mad Bear commanded, "Get out of here and go back to who sent you."

The liver-looking organism began to float upward and a breeze caught it, sending it out towards and over a nearby hill.

Not long after that incident, maybe a week later or so, reports came back from Canada that a Mohawk was accusing Mad Bear of "witching him" due to a series of accidents & illnesses that were occurring to him and his family. They started to call & write to Mad Bear, pestering him to take his "medicine" off of them, even bribing him with money. Mad Bear replied back, "I can't do anything about this. It's what you sent me. I just turned it around. When you start things, you better be able to stop them."

## **MICHAEL'S SPOOKY OVERNIGHT AT MAD BEAR'S HOUSE**

Toward the beginning of Michael Bastine's apprenticeship with Mad Bear, he and a few other of Mad Bear assistants were invited to stay overnight at Mad Bear's house on the Tuscarora Reservation, in Lewiston, NY. All that Mad Bear had told them ahead of time was that he needed their help with a certain ceremony.

The assistants arrived at sunset. Mad Bear had coverings over the windows so no light would seep through. He told them, "If any of you have any plans before tomorrow morning, you better let me know right now. Once we're in for the night, we are in." Everyone agreed to the arrangement. Mad Bear then covered the front door keyhole & corners with duct tape.

At 9PM, Mad Bear served tea to everyone out of a teapot. In the cup it looked no different than the herbal brews one could get from a local health food shop. It looked & tasted a bit like green tea, but it didn't have any traces of leaf in it. It was probably made out of some fungus or mushroom, Michael figured.

Mad Bear said, "A couple of the elders have been having some trouble; medicine trouble of some sort. It's real bad for some of them. Usually these folks can figure out what's going on, but this situation's different. I've been asked to take a look into it. It started right after that (*U.N.*) conference some of us went to in New York City, and I can't help thinking there might be some connection."

The conference Mad Bear referred to was the Fifth Spiritual Summit, an event commemorating world religious traditions sponsored by the United Nations in 1975. It had a special focus on the indigenous, the "Third World" and wisdom teachings that the elders could bestow upon the world's political leaders. In attendance were representatives of many world traditions, including Mad Bear and a contingent of Native American elders from all over North America, like David Monongye (*Hopi*), Beeman Logan, Rolling Thunder, John Fire Lane Deer, Leonard Crow Dog, etc.

Mad Bear was not to sure that world's politicians would give credence to the messages of the native Traditional Elders, but he thought it was a good thing that the U. N. made the gesture; and the conference with such an elevated title was outwardly a success. But Mad Bear explained that behind the scenes, there were some people in attendance who did not have the best intentions in mind.

A suspiciously short time after attending the spiritual summit, some of the western Native American elders started to suffer both physical & psychic difficulties. Most of them were decades older than Mad Bear, then in his forties. The fact that they could neither defuse this assault nor identify the source was not only troublesome, it was curious. While physically frail, these were some of the most illustrious elders in North America. Not all of them, though, were specialists in taking defensive measures to deal with psychic attacks (*black magic*).

Mad Bear continued his discussion with his assistants. "I just need a little help with this ceremony, which is why I got you guys along. I need to see what happens when we all take this potion and spend the night here. It helps me figure stuff out." Michael never observed Mad Bear actually drinking the tea himself. Mad Bear just served the tea and watched. "Now we can all go to sleep, or talk, or anything we want," said Mad Bear. "But we can't go outside. Don't even try to go out, not till the sun is up."

Mad Bear then cautioned, "You might hear some things tonight that will scare you. You might hear some things that will try to get you to do something. Either way, it's only going to be an illusion. Whatever you hear, don't try to go outside. Don't look out of the windows. If you hear a voice, even if it's someone you love, even someone who's dead, don't even answer it. It's only a test, but this is real serious. Don't say one word back to it, no matter what you hear. Even if it gets really bad, just stay calm, and try to go back to sleep. Responding to it will make it get a lot worse. You don't know how much worse."

Michael Bastine didn't notice any effect at all from the tea. It did make everyone tired though, so he and the other assistants went to bed early. They all woke up, several times in the night. Mad Bear stayed up and was awake all night, just watching & listening.

"That was the weirdest night I ever spent," said Michael. "I heard pounding on the walls & windows. It sounded like there was a family picnic out there. I heard people I knew outside talking. Sometimes they were asking me things. A couple of times I heard something (*footsteps*) running across the roof. But when I'd describe it, other people (*in the room*) didn't always hear the exact same thing. I'd hear horses' hooves and they'd hear pounding. I'd hear somebody singing and one of them would think it was a lost cat."

"But I don't think that was the worst of it. It freaked out the other guys a lot worse than it did me. One guy was sure he heard his brother outside in the yard, and there was no way he could have gotten there that night. The other guy heard dead people in his family calling him. He thought his grandmother was talking to him just on the other side of a window, and she'd been dead for years. But it was real hard for them to sit still, as scared as they were. Everything was trying to get them to open up a door or window and go out or look out."

"Every time I looked over at him, Mad Bear was up, listening to everything. A couple of times somebody tried to make a move, and he was always there to remind us to stay still. I don't think he drank any of the tea. I don't remember seeing him do it."

"That was the weirdest night I ever spent. Anywhere! But I stayed with Mad Bear and the medicine ways. I figured it couldn't get any worse than that. But the other guys sort of dropped out. You just didn't see them over at Mad Bear's anymore."

"You know, that was Mad Bear," Michael said in retrospect. "When he was doing something really extreme like that, he always liked to have people around. Even if the people he had with him didn't know medicine, it helped him. It was like their energy could be combined with his and it made him a lot more powerful."

Michael concluded, "It turns out that Mad Bear actually did figure out who was behind the situation that was affecting the elders who had attended that conference, and he also knew why they were at it. It surprised everybody when he finally told us the name of the person, though I don't think he was that surprised. It turns out that the source of the bad medicine was this black lady who had appeared at the U. N. conference herself."

"This lady had worked closely with Martin Luther King Jr. before his death. She held a government job at the time of the conference, and she might have had some familiarity with the African American medicine traditions. Or else, she recruited somebody else who did know them. Nobody knew about that side of her, and I know Reverend Martin Luther King Jr. wouldn't have gone for that if he was alive. I think once they identified the source Mad Bear got it turned around. But for a while it was a real serious situation."

Years later, Michael met with his friend Ted Williams (*Tuscarora*) and happened to discuss the particular herb that Mad Bear put into his tea for the overnight sleepover. Ted recognized the herb from the way Michael described it. It was a plant herb, typically associated with witchcraft. Medicine men will rarely use it, but they have respect for this herb and keep an eye on it.

Mad Bear brilliantly & carefully used this herb to bring out into the open and identify the U.N. lady who was using her witchcraft to mess with the Traditional Elders. For Mad Bear's protection, he brought in a support team of assistants. Their collective energy formed a defensive shield that allowed the source of the witchcraft to be identified, without harm being done to Mad Bear and his overnight guests.

## **STOLEN MEDICINE BAG**

Mad Bear always carried with him a medicine bag, which he used for healing, divination, medicine and psychic protection. He had a total of 3 medicine bags. Each one had a specific purpose, depending on what kind of trip or assignment Mad Bear was undertaking.

At the 5<sup>th</sup> Spiritual Summit in New York City in 1975, a conference of world religious traditions, sponsored by the United Nations, Mad Bear's medicine bag (*case*) was stolen. He had a young Native American assistant watch over it, who had suddenly fell sick due to a physic attack, and he was magically bamboozled as to how the medicine bag left his protection. Mad Bear doctored him up then left to go find the culprit.

Mad Bear was later seen with his medicine bag back in his hand. He said he had to use some medicine to find it. No other explanation was given.

## **TINY MEDICINE SACK TO BE WORN AT ALL TIMES**

Mad Bear always wore a tiny sack (*medicine bag*) on a cord around his neck, sometime hanging outside of his shirt, other times on the inside. This was his immediate line of personal defense. He never let anyone else touch this sack and he never took it off in public. The one time he did, was when he was washing up, splashing water on his face after doing a lot of work around the house. He then sat down on a picnic bench to eat a sandwich, forgetting to put his medicine sack back on around his neck, and then suddenly he was bit by a strange-looking insect.

Mad Bear was admitted to the hospital with a high fever, kidney failure and other serious complications. He was seriously weakened for a while after he returned home. It turns out that the ant that bit him was a particular ant that can kill cattle with its bite. This type of ant has never been seen up north before. Someone with malice towards Mad Bear must have transplanted that ant onto his property in hopes that the ant would attack and kill him.

## **EXPLODING MEDICINE SACK & NECKLACE**

Previous to the ant bite, Mad Bear gifted Joel Friedman, from Wisconsin, a medicine sack (*bag*) to be worn around his neck. During the time of the ant bite attack, Joel's medicine sack exploded into pieces. Joel immediately wondered if Mad Bear was in trouble. While Mad Bear was out of reach, due to his hospitalization, Joel sought out a psychic to get a better understanding of why his medicine sack blew apart. The psychic told him, "There must have been an urgent need. The man (*Mad Bear*) called upon all possible available resources (*for healing*), and this force was torn free and drawn back." Thus, the medicine sack exploded.

Not long after Mad Bear recovered from his ant bite a Cross-Cultural Conference was being organized to unite spiritual leaders from all the 4 directions. A gifted healer by the name of Ethel Lombardi was invited by Doug Boyd to attend and she volunteered to do a special healing for Mad Bear, while at the gathering.

During the Cross-Cultural Conference in September of 1978, Mad Bear's assistant, Marty, fell victim to a psychic attack. Forces opposed to inter-tribal unity conscious were targeting the Traditional Elders. Their spiritual power was too strong, so the psychic attack fell upon the weakest link, who happened to be Mad Bear's assistant, Marty. Michael Bastine was Mad Bear's driver during this time. His apprenticeship with his mentor, Mad Bear, was just beginning.

Ethel Lombardi decided to skip the Cross-Cultural Conference, sensing that Mad Bear was going to face a challenge there and it would be better for her to do her healing from a distance. While the conference was underway, she began her healing session, directing her attention on Mad Bear. Immediately, her squash-blossom necklace blew apart. Again, Mad Bear must have called upon "all possible available resources" to assist his medicine work and this force torn free Ethel's necklace in an attempt to draw the medicine from the necklace back to the conference where he was working on finding a solution to the psychic interference.

## **ATTACKS ON MAD BEAR NEUTRALIZED**

Over the years, Mad Bear gotten himself a reputation as somebody no one should mess with. It was as if a sense of fate or karma worked on those who tried to attack him.

An assassination attempt was made on his life, back on the Tuscarora reservation. Bullets were shot at his house by a drive-by gunman. Mad Bear's house was fortified not only for physic attacks but also physical encroachments as well. Mad Bear wasn't hit, but the gunman drove into a ditch nearby and was badly hurt in the process.

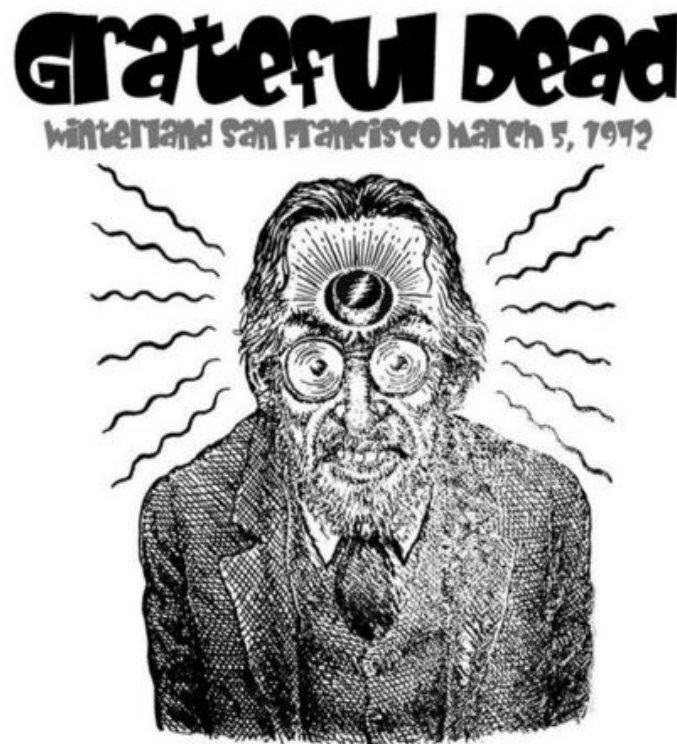
Mad Bear's style of personal defense was advanced, very Zen-like. He seemed to defuse aggression. He doesn't put out any aggression towards anyone, so he doesn't receive it back, in most cases. Once, however, he was in council and an enraged Native American came at Mad Bear with knife. It was drawn so fast and the attacker was charging so fast, no one else could intercede. Mad Bear opened his arms wide as if welcoming a long-lost friend. The would-be-assassin walked right into Mad Bear's warm & loving embrace. The knife's edge slapped absently along Mad Bear's back and the attacker returned to his seat, blinking & dumbfounded.

Mad Bear told his friends, out the side of his mouth, "Don't try that on your own. It took me years to work that one out."

### **TEAMWORK TO COMBAT ATTACKS BY AN UNSEEN ENEMY**

In late March of 1972, Rolling Thunder left the Grateful Dead's ranch house in Novato and walked into the woods. He was weak and his hair begun to gray rapidly. During the past several weeks he was too busy to defend himself against the efforts that were being made to destroy him. He was hoping to remain aloof from the destructive unseen force that was on his trail. R.T. passed out.

The forces opposed to inter-tribal unity consciousness, in this case, a small Indian faction, not more than few individuals, were out to sabotage the efforts of a group of inter-tribal Traditional Elders, including Rolling Thunder & Semu Huaute (*Chumash*), to establish a foundation to preserve the traditional culture & teachings of Native Americans. The Grateful Dead threw a benefit concert on March 5<sup>th</sup> at the Winterland Ballroom, in San Francisco, to donate funds to the foundation.





The money raised ended up going into the wrong hands, into the possession of the saboteurs. It was an inside job by an Indian chairperson and her lawyer of the newly created inter-tribal traditional foundation. This faction began calling Rolling Thunder at Grateful Dead's office threatening to burn the place down and warned that R.T.'s life was in danger. They also threatened to burn down Grateful Dead's office.

Rolling Thunder began to feel that the opposition had a "sorcerer" amongst their midst and they were using black magic to weaken & disorganize him and others in his circle. Things progressively got worse and R.T. ended up unconscious in the woods. A dog from the ranch house fortunately bit into Rolling Thunder's fan and delivered it over to Spotted Fawn, his wife. R.T. was found.

It didn't take long after Rolling Thunder recovered from the psychic attack, for him to call in reinforcement. Mad Bear to the rescue!

Mad Bear drove up with Semu Huaute from Los Angeles to Rolling Thunder's aide in Berkeley. Richard Oakes arrived separately. R.T. ended up having a full house of medicine people from many tribes. The moon phase was not right for the first night to perform ceremony. Mad Bear suggested that a morning sunrise ritual would be more appropriate.

The sunrise ceremony was performed and a non-acceptance of bad medicine was its focus. There was no need to conjure up a counterforce, or to destroy the sorcerer or his powers. The evil would return from where it came.

Mad Bear suggested that they take the ashes from the fireplace where the sunrise ceremony took place and bring them into the courtroom where the money for the foundation would be contested. Mad Bear strategized with the group on how to place the ashes from the ceremonial fire under the seat of the chairperson who stole the foundation's money. She and her lawyer will both be attending the trial.

The hearing took place at the Alameda County courthouse. Mad Bear sat besides the chairwomen and smiled at her so dramatically that it became necessary for her to smile in return. He held his hand out and introduced himself to her, even though they already knew each other. Mad Bear warmly shook her hand, even though she was not entirely receptive.

Mad Bear, after greeting the chairwoman, then pushed his chair back against the wall and sat with his arms folded upon his large stomach, smiling widely at everyone who looked his way. He retained that smile through the entire proceeding. Even when many people were arguing at once and the air became tense. Mad Bear's expression remained unchanged. He was obviously working his medicine, unbeknownst to the others in the courtroom who were pre-occupied with the course of events.

During the middle of the hearing, 3 young Indians, who were friends with the chairperson, entered the courtroom. One of them was shorter than the other two. Mad Bear fixed his gaze upon the shorter man and he, in response, tried to duck and avoid Mad Bear's concentrated gaze. The dodging looked like a ridiculous game. Mad Bear suddenly thrust out his hand and pointed. As if mesmerized, the young man came right up to Mad Bear's finger. Mad Bear shook his hand in a friendly manner. As Mad Bear made contact with the man, this shorter man jerked his hand away from Mad Bear as though his hand had been burned by fire.

This shorter man stared curiously at this hand then retreated back to where his other 2 friends were standing and he nervously kept rubbing his hand on his Levis pants & jacket.

This young man was actually a "sorcerer" who had come to make medicine against Rolling Thunder. But Mad Bear with his beaming face and laser ray gaze had caught him, stopping the sorcerer in his tracks.

Mad Bear had actually put the ashes from the ceremonial fire into his pocket and wiped his hand over them before shaking the hands of the chairperson and the young sorcerer. The beef these two had with Rolling Thunder was due to his association & sharing of indigenous teachings with Whites. Their bad medicine that was put on Rolling Thunder was now ineffective thanks Mad Bear's ingenuity and his team of medicine men that came to R.T.'s aid.

The hearing ended that day with the lawyers agreeing that the settlement should be concluded by the lawyers.

Mad Bear later revealed to Doug Boyd that he had previous dealings with the young sorcerer (*the shorter man*), the aspiring witch doctor, who showed up at the courtroom. They encountered each other on the island of Alcatraz.

During the Indian occupation of Alcatraz, on November 20, 1969, Richard Oakes' little step daughter, Yvonne, died from an accident. She fell to the ground from a high stairway. Mad Bear later went to Alcatraz to reconstruct what had happened there, and the meaning behind the circumstances leading up to the little girl's death.

Mad Bear prepared a ceremony on the island one night and everyone involved in the event was supposed to be at the fireside. That was a part of the ceremony. The entire episode was to be reenacted that night.

As the ceremony proceeded, Mad Bear began to see more of the people involved and their various purposes. Among the protestors were some who had come to Alcatraz to represent different causes, and Richard Oakes was their opponent. His daughter had met a tragic death that had been intended for her father, Richard.

Mad Bear could see the entire episode unravel as though it were happening again, but there was one important character missing at that fireside reenactment. Mad Bear knew he would eventually have to appear, and eventually he did. This character had been in the building at the time of the ceremony, conducting his own ritual upstairs in order to avoid Mad Bear below. His ritual failed and he was defeated. He staggered to the stairway, choking & gasping, and doubled over the railing in pain, begging to be released as he was pulled down the stairs toward the ceremonial fire.

After sharing this Alcatraz story with Doug Boyd, Mad Bear assured Doug that the bad medicine the chairperson and this young sorcerer were throwing towards Rolling Thunder was now finished. Mad Bear said that this was not because he and his medicine people did anything to them. Instead, he said all they did was to ensure that Rolling Thunder would not receive the results of their work, and it naturally went back to them instead. This is the principle of cause & effect at work.

Mad Bear shared, "The purpose of good medicine is to make it simple. There's no need to create an opposing destructive force; that only makes more negative energy and more results and more problems. If you have a sense of opposition, that is, if you feel contempt for others, you're in perfect position to receive their contempt."

"The idea is not to be a receiver. You people have such anger & fear and contempt for your so-called criminals that your crime rate goes up & up. Your society has a high crime rate because it is in a perfect position to receive crime. You should be working with these people, not in opposition to them. The idea is to have contempt for crime, not for people."

"It's a mistake to think of any group or person as an opponent, because when you do, that's what the group or person will become. It's more useful to think of every other person as another you; to think of every individual as a representation of the universe."

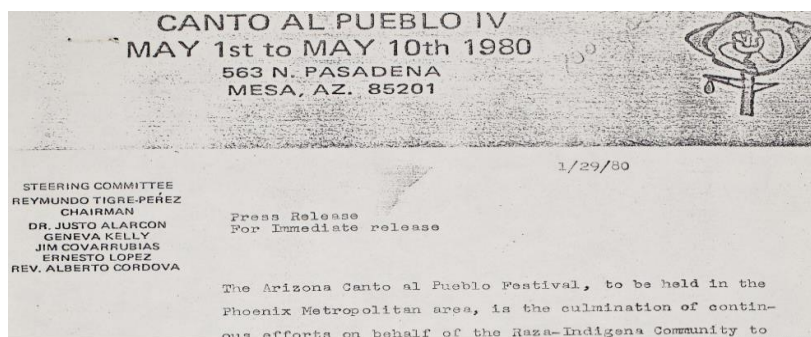
Mad Bear concluded, "Every person is plugged into the whole works. Nobody is outside it or affects it any less than anyone else. Every person is a model of life, so the true nature of a person is the nature of life. I don't care how low you fall or how high you climb economically or academically or anything else, you still represent the whole thing. Even the worst criminals in life imprisonment sitting in his cell; the center of him is the same seed, the seed of the whole creation."

#### ***(Reference Material)***

- "ET Origins- Secrets of the Star People- The movie- Tribal Elders Speak Out" (posted on the UFOTV/The Disclosure Movie Network Channel, YouTube, October 7, 2015)
- "Iroquois Supernatural" (by Michael Bastine & Mason Winfield, Bear & Company/Publisher, 2011)
- "Richard Oakes Renews Cause In East; Saved by Medicine Men" (Watertown Daily Times newspaper, FultonHistory.com, October 17, 1970)
- "Rolling Thunder" (by Doug Boyd, Delta/Publisher, January 15, 1974)
- "Night with Mad Bear" (article by Mason Winfield, MasonWinfield.com, 2011)

## ARIZONA CANTO AL PUEBLO IV... SONG OF THE PEOPLE

*(Power to the Raza-Indigena)*



In 1980, May 1<sup>st</sup> through the 10<sup>th</sup>, Mad Bear attended an important international intercultural festival & gathering in Tempe, Arizona, called "Canto Al Pueblo I.V." aka "Song of the People". This event was organized by Chief Reymundo "Tigre" Perez (*Purepecha*). Michael Neils, a friend of Mad Bear & Rolling Thunder, had a hand in the organizing as well.

## **FOUR ARROWS SYMPOSIUM**

Tigre Perez conducted a series of workshops via a symposium called "Four Arrows", which was his focus for the gathering.

In Tigre's words, "This symposium is designed to bring together a representation of Chicanos, Hispanos (*aka Nuevomexicanos*), Latinos, Mexicanos, Sur Americanos and the Indian tribes of this continent. Based on the historical reality of our present socio-political status as Raza-Indigena, we find it necessary to reintegrate our political, cultural & spiritual values, which have been fragmented. We live with the outcomes of cultural alternatives, which after years of trial have absorbed only a few of us who form a buffer between the Raza-Indigena and the present system."

"We are not gathering together to find a force without direction, but to find a spiritual vitality to comprehend what is necessary for our survival. History has taught us some harsh lessons which we should not repeat nor should we forget why they happened."

"Our youth have not been educated satisfactory. Our people have been led into social confusion. Politically we are figure heads. Spiritually we must find identity, which comes from our cultural roots & heritage, from humanity expressed in terms of Raza-Indigena."

"Since others have looked down on us, we have learned to look down upon ourselves. To find our roots by looking beyond what has been given to us as the truth, may erase the boundaries & barriers between men & women that have been artificially created."

"Myths have pitted us one against the other. The responsibility of La Raza-Indigena is to our people, all men & women, the Earth, the environment, to find a way to harmony."

"These Raza-Indigena representatives will seek the solid values of the elders as a form of re-education so that destruction shall stop. There is much to learn and to exchange. If the wisdom of our peers teaches anything, it teaches the necessity of putting aside petty personal differences and purely individual desires, to begin to be responsible for thought and articulate speech & discussion."

"To follow such discipline the direction must be taken to incorporate the heritage & culture intellectually into life. Finding the right direction takes more than speech, it takes the activity of thinking seriously. By thinking, new links of understanding will be created between the past & present, the local community & state, and the state & nation. Survival will depend on the ability to unite thought & leadership, issues & spiritual guidance, mutual exchange & education."

### **BIRTH OF "CANTO AL PUEBLO" FESTIVALS**

The organizational beginnings of Canto Al Pueblo and its counterpart Flor & Canto took place at U.S.C., under the auspices of the Chicano Studies Center during the fall of 1973. Here a small cadre of Chicano writers organized the Flor & Canto festivals, which were later held in Texas, New Mexico & Arizona.

The creation of the Canto Al Pueblo festivals had political & organizational implications. Canto Al Pueblo was both the continuation and the beginning of a new cultural-literary festival. It promoted dialogue & creativity as experienced with Flor Y Canto with the old constituency gaining new membership nationally. It retained the concept of "Canto", denoting creative expression, and connoting the search for truth regarding the Chicano condition.

The inclusion of the word "Pueblo", meaning "people", had political implications. It was an attempt to bring back the focus on the socio-political arena as opposed to purely aesthetic art for art's sake & orientation. This concept & name properly belongs to Ricardo Sánchez who clearly saw the Flor Y Canto falling away from political consciousness.



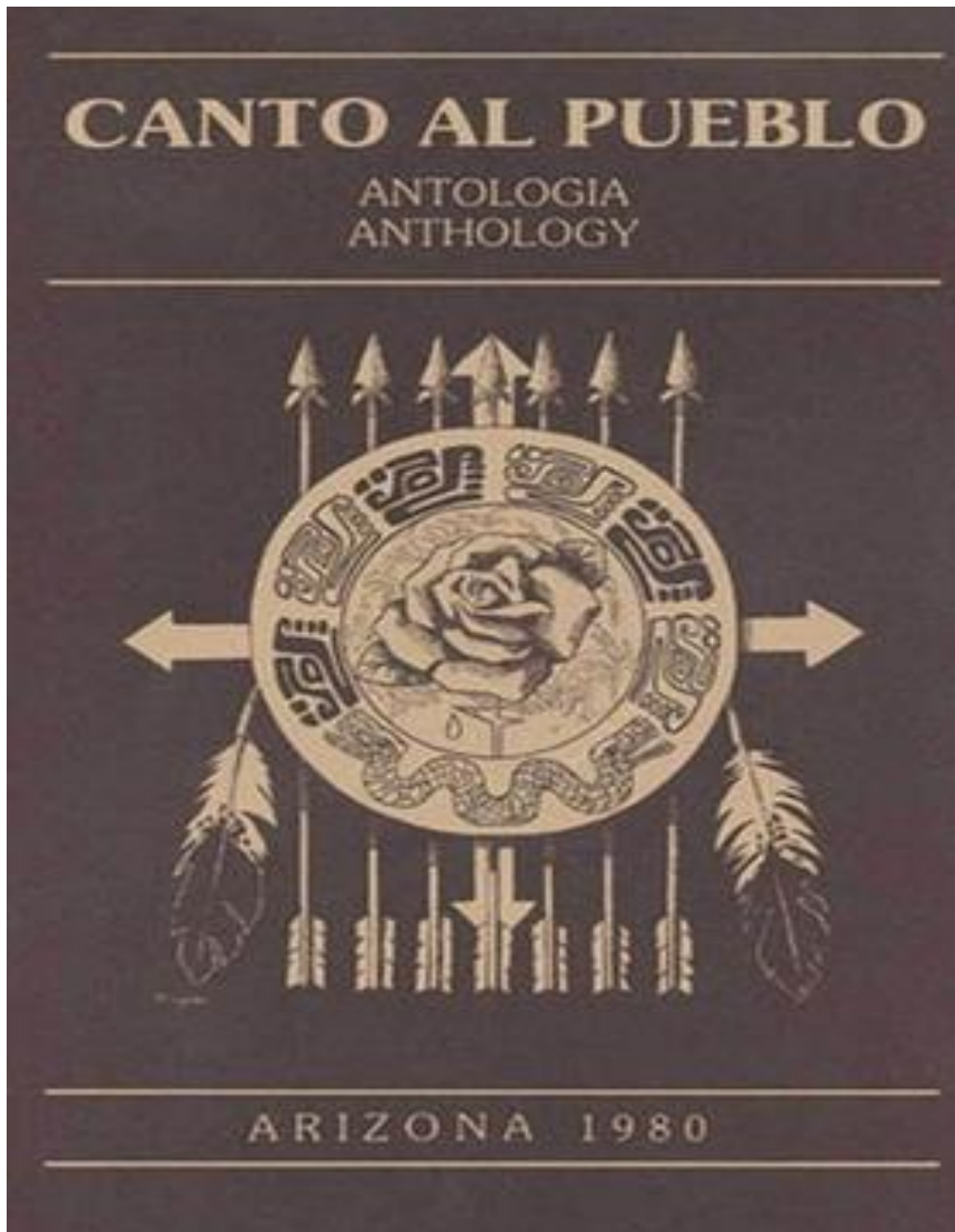
Originally, the idea of creating a national festival was discussed and planned on January 5, 1977, in the first meeting between Ricardo Sánchez and the Director of the Spanish-Speaking Outreach Institute of the University of Wisconsin in Milwaukee, Arnoldo Carlos Vento. At a later date a third figure, Reymundo Tigre Pérez, came aboard as a central figure.

Canto Al Pueblo was not exclusively for Chicanos; its scope was pluralistic; the first Canto Al Pueblo included Puerto Rican artists & poets, Black, White and Native American representatives. Beyond poetry & critical literature, this new festival featured muralism, theatre and musical groups, all with messages that were socio-political.

The first Canto Al Pueblo in 1977 was held in Milwaukee. The Canto Al Pueblo II was held Corpus Christi, Texas. Canto Al Pueblo III was held in St. Paul, Minnesota. The Canto Al Pueblo IV in 1980 was held in Tempe, Arizona. While the Native American element had been a part of all the Cantos, it is not until Canto IV that the Native American representation was in full force, along with a sizable contingent of Mexican tribal elders.

In attendance were; Mad Bear (*Iroquois*), Leonard Crow Dog (*Lakota*), Fred "Walking Badger" (*Pima*), Tlakaheel Jiménez (*Toltec*), Phillip Deere (*Muskogee*), Emerson Jackson (*Navajo*), Philip Cassadore (*Apache*), Quiz López Calcoatl (*Huichol*), Ed Mendoza (*Xikano-Nahuatl*), Thomas Banyacya (*Hopi*), David Monongye (*Hopi*), Ines Hernandez Tovar (*Nez Perce-Tejana*) and many others, including a large A.I.M. contingent.

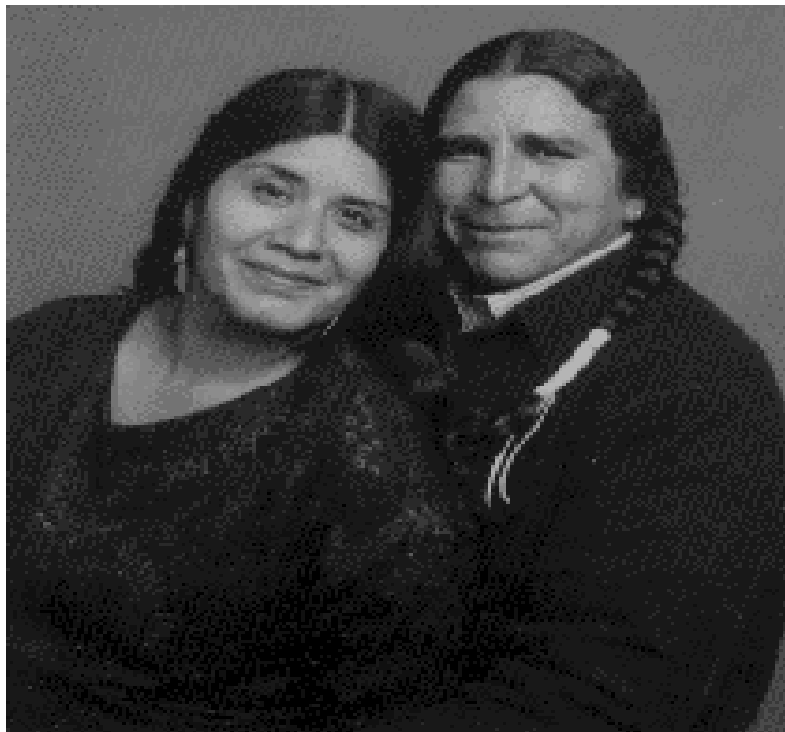




1980 marked the end of the Canto Al Pueblo festivals. 1980 also was a marker for the beginning of a decade of conservatism in the United States with the Reagan-Bush administrations. As a consequence, Chicano Studies programs throughout the nation suffered from funding cutbacks if not total elimination. Funding sources for minority aesthetic festivals were severely reduced as well.

## CALLING ALL ELDERS

The Steering Committee, in late 1979, had two “spiritualists” on board for the festival, Leonard Crow Dog & Tlakaelel Jiménez. Michael Neils made a special effort to call the elders into the gathering, in order to beef up the lineup of spiritualists. Michael asked his friend, Fred “Walking Badger” (*Pima*), to invite fellow travelers, especially the elders on the Red Road to participate in the Canto Al Pueblo IV event.



Fred was participating in a long distance walk, connecting the north & south directions, by Native American activists, which started in 1979 and finished the following year. He utilized this walk to enlist support for the gathering in Tempe, Arizona.

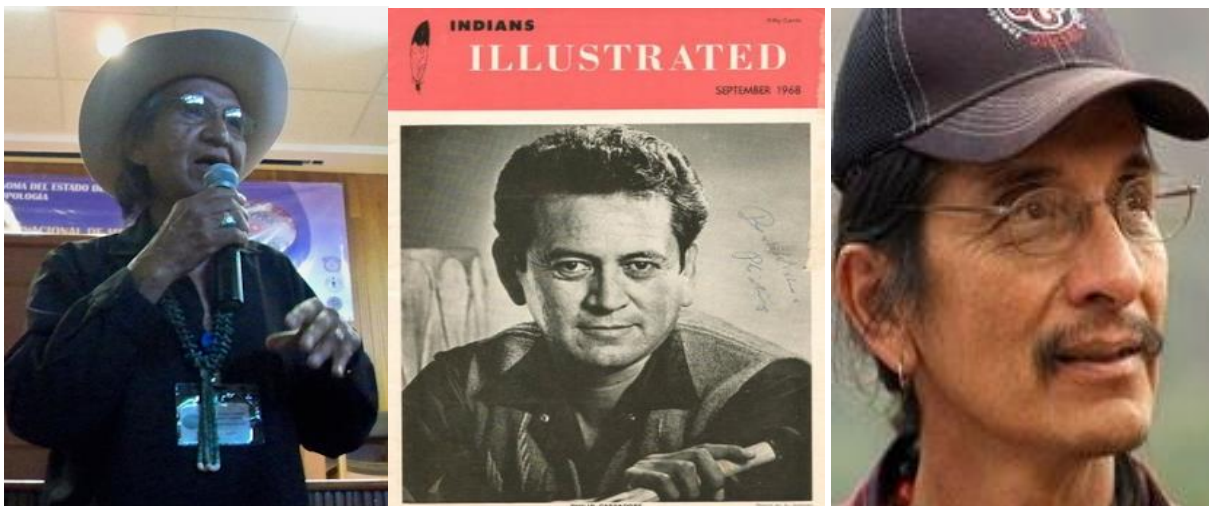
As fate would have it, at the same time the long distance walk was happening, a contingent of Hopi elders was traveling South making offerings at various alters & Sacred Sites along the way. They were invited to participate in the gathering as well.

## BASE CAMP AT FORT McDOWELL

The Canto Al Pueblo IV gathering was held at multiple venues in Tempe and throughout the Phoenix valley in Arizona. The main base camp for the festival, where the Native American medicine people camped, was located at the Fort McDowell Reservation of the Yavapai Nation, home to the Pima-Papago people, located off of Salt River.

Norman Austin, Tribal Chairman of Fort McDowell, allowed the inter-tribal delegates & medicine people entry onto the Yavapai lands.

Emerson Jackson (*Navajo*), the president of the Native American Church, set up a 40 foot teepee for N.A.C. ceremonies. Several other N.A.C. fire places were disseminated throughout the valley as well.



Mad Bear became a close friend of Philip Cassadore (*Apache*) at base camp. He also befriended Ed Mendoza and his stepson, Jeremy, who was diagnosed with cancer at the time. Mad Bear took great delight in making Jeremy laugh and really focused on him while he was around. Nobody ever reached out to Jeremy like Mad Bear did. Jeremy lived for a few more years after the Canto Al Pueblo IV festival.



*David Monongye [Hopi] (far left), Mad Bear (middle), Reymundo Tigre Pérez [Purepecha] (right- wearing pink shirt)*

According to Michael Neils, Mad Bear really had a way with people. He was a “tension breaker” when things would get real heavy & politicized at base camp or elsewhere. Mad Bear was a joker who could breakthrough any conflict to bring harmony back into the fold.

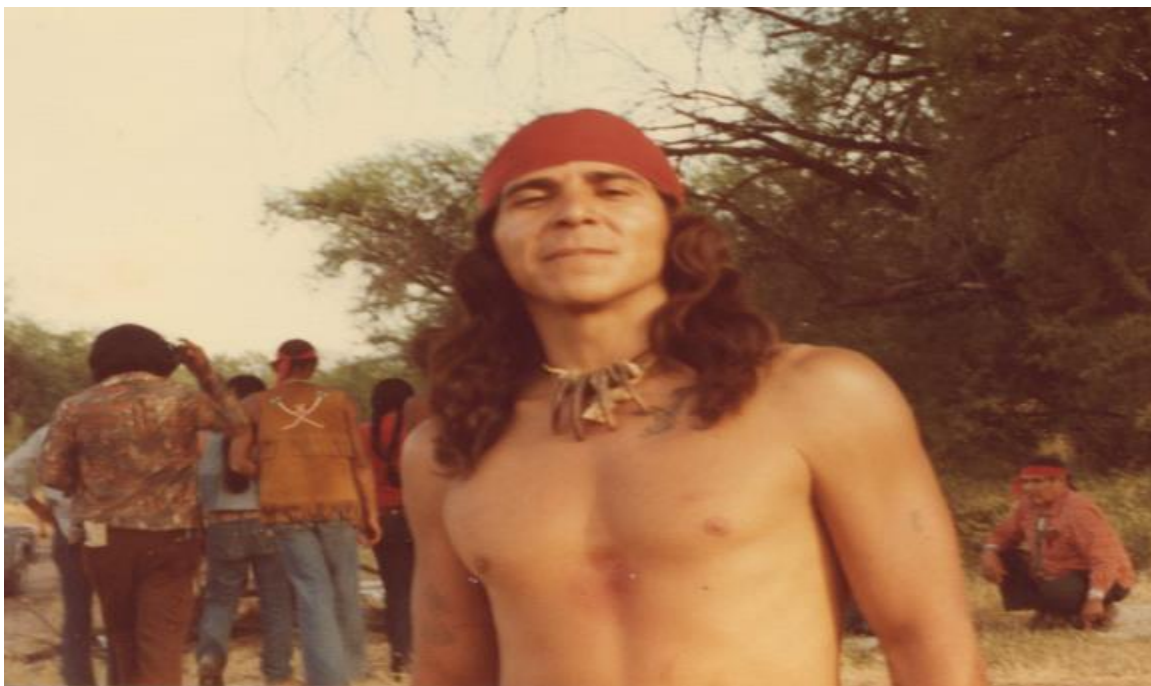


*Reymundo Tigre Pérez & Mad Bear (left), Arnoldo Carlos Vento (right- facing camera)*





***Mad Bear (left- photo), Leonard Crow Dog [Lakota] & Maria E. Castro from El Salvador (right- photo)***



***Fred "Walking Badger" [Pima], Thomas Banyacya [Hopi] (far right)***



***Thomas Banyacya (far left), Reymundo Tigre Pérez (far right)***

***Raul Salinas [A.I.M. activist & poet] (red shirt with ponytails next to Reymundo)***



***David Monongye (left- photo holding cane), Mad Bear (right- photo)***





***Thomas Banyacya [Hopi]***



***Juan Tejeda [Mexican-American studies professor] (left- photo wearing hat), Arnoldo Carlos Vento (above Juan)***

***Ines Hernandez Tovar [Nez Perce/Tejana], David Monongye & Tlakaheel [Toltec] (right- photo)***

## **EAGLE MATING CEREMONY**

At the same time the Canto Al Pueblo IV festival was occurring, the Orme Dam project was targeting the Fort McDowell reservation lands for flooding, similar to how the S.P.A. (*State Power Authority of New York*) targeted Tuscarora lands years back. This plan was aiming to flood two-thirds of the entire Yavapai reservation and efforts were underway for 10 years to push the 1 billion dollar project through. The Yavapai Indians were resisting & fighting back against the dam project since 1972. Now, in 1980, groundbreaking time for the Orme Dam was near.

At base camp, a ceremony was done to get two Golden Eagles to mate and take up residence right there on the spot. The elders were successful, thanks to the Great Spirit, and this mating act ended up being the final straw that stopped the Orme Dam project. The Fort McDowell became federally protected land due to the nesting Golden Eagles.

Later on a developer shot one of the eagles. Michael Neils and Leonard Crowdog, who for a time was living in Phoenix near Michael's house, nursed the eagle back to health.

## **"GLOWING AURA" AROUND EVERYTHING**

In November, 1979, Michael Neils was intuitively seeing a "glowing aura manifesting around everything on a dimensional level very close to our reality", which was very puzzling to him. At Canto Al Pueblo IV he sought out Tlakaelel for an explanation. Tlakaelel attempted to explain the glowing aura phenomenon to Michael, relating it to the sun, but his Spanish to English translation did not make much sense to Michael at the time.

Not long after the festival was over, Michael received confirmation from a University of Arizona astronomer, 6 months after the fact, that an object, a little larger than the Earth, had struck the sun and formed almost a 2<sup>nd</sup> sun, a plasma-like body extending from the sun, which probably had something to do with the "glowing aura" that Michael was experiencing.



## MAD BEAR & MEXICO



Mad Bear had a close medicine relationship with Tlakaelel Jiménez (*Toltec*). Michael Bastine recalled a time when he & Mad Bear held a special ceremony with Tlakaelel in 1979, during their trip out west. Mad Bear's jewelry was energetically charged up by Tlakaelel during the ceremony.

Mad Bear was also friends with Quiz López Calcoatl (*Huichol*). He went with Quiz Lopez & Tlakaelel into Mexico several times after the festival in 1980 and there are some secondhand stories which suggest that Mad Bear attempted to enter the country of El Salvador to speak on Raza-Indigena unity issues.

This attempt would have succeeded, however, the boat that was scheduled to transport Mad Bear and his entourage into the country was bombed and was rendered inoperable. There are reports that Mad Bear and his friends were filmed boarding this boat. They obviously survived without a scratch or they backed out at the last minute.

According to Michael Bastine, Mad Bear most likely did not attempt to go down to Central America during this time due to the deadly civil war that was happening and the fact that Mad Bear would be too easy of a target for political assassination by the forces opposed to inter-tribal unity.

#### ***(Reference Material)***

- "Cost and Indians' opposition may halt Arizona Dam Plan" (New York Times newspaper article, November 4, 1981)
- "The Flor Y Canto and Canto Al Pueblo Festivals" (written by Arnolito Carlos Vento, part of Chapter VII, 'Mestizo': The History, Culture and Politics of the Chicano and Mexican', Lanham: University Press of America/Publisher, 1997)
- "Canto Al Pueblo IV Steering Committee documents" (PDF from the Herman Baca Collection, UC San Diego Library)
- "Spring Equinox Brings Back Memories" (Quefregados.wordpress.com, March 20, 2012)
- Phone interview with Michael Neils (friend of Mad Bear & Rolling Thunder)
- Fort McDowell Reservation 1980 photos from Canto Al Pueblo IV provided by Arnolito Carlos Vento, PhD (<http://www.eaglefeather.org/>)

## **MAD BEAR MEETS THE DALAI LAMA**

***(4 directions meet on the opposite side of the planet)***



**"Roots have spread out from the Tree of Great Peace; one to the North, one to the East, one to the South and one to the West. These are the Great White Roots and their nature is Peace and Strength."**

**- Deganawida**



## GREAT WHITE ROOTS

In 1980, the same year as Canto Al Pueblo IV, Venerable Dhyani Ywahoo (*Cherokee*), Mad Bear and Michael Bastine met with the Dalai Lama for 3 hours in Dharamsala, India. This historic meeting represented the 4 roots (*4 directions*) (*4 arrows*) of the Tree of Great Peace converging on the opposite side of the planet as prophesized. The message of peace has reached its final destination.

Mad Bear told the Dalai Lama about the Iroquois and their mission to deliver their message of peace.

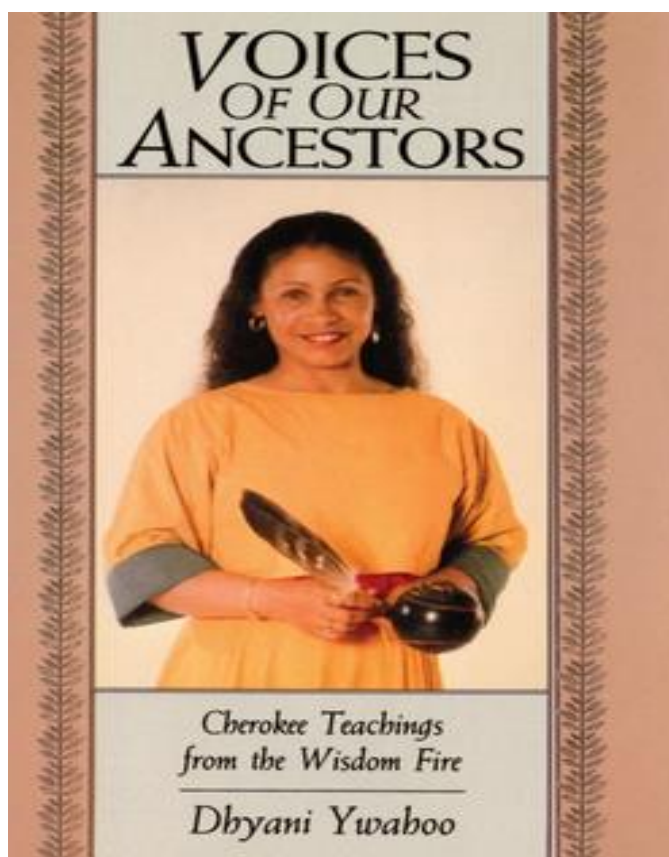


One year earlier, in 1979, the Dalai Lama made his first visit to North America and he met with three Hopi elders, which included David Monongye & Thomas Banyacya. David said to the Dalai Lama in his native language, "Welcome home!"

## THE VISIT WITH THE DALAI LAMA



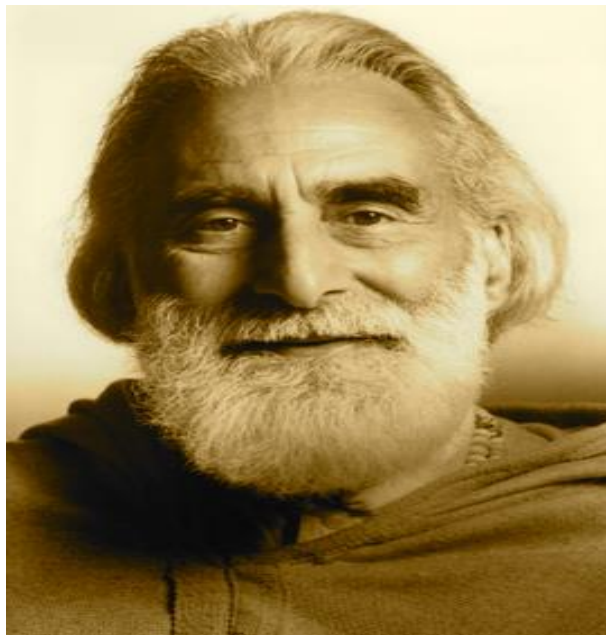
The trip to Dharamsala was sponsored by the Venerable Dhyani Ywahoo.



Mad Bear used this trip to visit with the Dalai Lama in India as an opportunity to do a comparison of the culture & prophecies between the Native Americans and the Tibetan people. While in India, one of Mad Bear's contacts took him & Michael Bastine to a Tibetan museum. Mad Bear saw photographs of western plains Indians from the turn of the century on the museum walls and he pointed this out to his Tibetan contacts. They told him that those people in the photographs were from the Tibetan plains. Mad Bear was amazed at the similarity.

The visit with the Dalai Lama lasted 3 hours. There were some similarities in culture between the Native Americans & Tibetan People. Their prophecies were both in alignment; they were basically saying the same thing, with small differences due to their geographic location on the planet.

## **NEW DELHI**



During their trip to India, Michael Bastine recalled a walk he had with Mad Bear on the outskirts of New Delhi. Michael heard a man calling out, "Mad Bear is that you?" Michael was thinking to himself, "We are halfway around the world and here is somebody who recognizes Mad Bear in New Delhi."

This man, who recognized Mad Bear, turned out to be Pir Vilayat Khan, a spiritual leader and teacher of Universal Sufism. He & Mad Bear both attended the 5<sup>th</sup> Spiritual Summit in New York City (1975). At this time in New Delhi, there were many outdoor venues where prominent “gurus” of consciousness & enlightenment would teach and hold ceremony.

***(Reference Material)***

- “The Organization of the Confederacy: Wampum #2” (Ganienkeh.net)
- “Links & Similarities between Tibetan and Native American groups” (TibetTalk.wordpress.com, November 1, 2007)
- “Phone interview with Michael Bastine” (Mad Bear’s apprentice)

**WINTER RE-LOCATION**

***(Tucson, Arizona)***



Mad Bear retired from his winter Merchant Marine's gig in 1977. Around 1982, winters were taking a toll on Mad Bear's health, so he made the decision to relocate to Tucson, Arizona and live there during the wintertime. Prior to this, Mad Bear & Michael Bastine had taken 3 or 4 trips out west to visit the area.

Michael Bastine was trusted with looking after Mad Bear's home on the Tuscarora reservation during the winter to ensure that the pipes wouldn't freeze over and that no one had intruded upon Mad Bear's property. Tim Ballingham, Mad Bear's west coast apprentice, along with his wife, looked after Mad Bear's general wellbeing, as well as assisting him with grocery shopping, finding him a housekeeper & helpers, etc.

At times, when Mad Bear was not feeling well, after some initial prompting, he would have Michael Bastine speak on his behalf at various gatherings & spiritual conferences.

***(Reference Material)***

- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

## **MAD BEAR'S HEALTH ON A DECLINE**

### ***(Time to stop doctoring others)***

Mad Bear, like many medicine men & healers, got into the practice of always taking care of everyone else's health needs instead of his own. Mad Bear liked to indulge in sugars & sweets. He was a diabetic, like Rolling Thunder, yet Mad Bear put little effort into monitoring his own diet.

During Mad Bear & R.T.'s time, diet was not as much as a focus as it is today. We now know that Indians are genetically predisposed to diabetes, being that sugary processed "American" foods (*genetically modified*) have replaced Indians traditional diet that was based on organic farming and wildlife hunting & fishing.



Mad Bear's health decline started around 1979 but was very noticeable by 1983. By this time he was financially destitute from his traveling and he was physically worn down. The many years on the road, surely contributed to his deteriorating health as well.

He called Michael Bastine at that time, when he was out in Tucson. He said, "Mike, you got to get a hold of Rolling Thunder. I lost my medicine bag today!" It wasn't around his neck. Mad Bear looked all over for it and it was nowhere to be found. It had disappeared.

Michael assured Mad Bear that he would call R.T. He quickly reached Rolling Thunder over the phone. R.T. said to Michael, "Hold on. I'll be back shortly." R.T. walked away from the phone for a minute. He probably left to smoke his pipe and look into things. He came back in a couple of minutes and said, "Well, you tell my friend that... I am on it!" R.T. said that he was looking for it and to tell Mad Bear not to worry.

Rolling Thunder then told Michael not to tell Mad Bear this. "His medicine went into hiding because Mad Bear can't stop doctoring people." R.T. explained that Mad Bear's health was not strong enough to keep doctoring others. He instructed Michael to tell Mad Bear that "he's on it" and "he's looking for it".

Michael called Mad Bear back and assured him that Rolling Thunder was "on it", that he smoked his pipe and is looking for the medicine bag. From that instant, Michael immediately sensed a change in Mad Bear's demeanor. Michael could tell the calming effect R.T.'s message had on Mad Bear. He was relieved. The whole tone of Mad Bear's voice was noticeably altered. Just hearing Rolling Thunder words was relieving to him and he felt so much more at ease.

Mad Bear's medicine bag never came back to him while he was alive.

#### ***(Reference Material)***

- "Chapter 11- Wallace "Mad Bear" Anderson: Media-Hound, Rabble-Rouser, or Renowned Indigenous Activist?" (written by Laticia McNaughton, re-posted on BgConv.com, a Transnational/American Studies thesis)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

## **MAD BEAR "WALKS WEST"**

*(There is no death, only a change of worlds)*



### **'Mad Bear' Dies**

SANBORN, N.Y. (AP) — Wallace P. "Mad Bear" Anderson, a champion of native Indian civil rights, has died after a lengthy illness. He was 58.

Anderson, who was born and lived on the Tuscarora Indian Reservation in the town of Lewiston, died Friday at Veteran's Administration Hospital in Buffalo, said hospital spokeswoman Jane Vollmer.

In 1958, Anderson led unsuccessful protests against the New York State Power Authority's takeover of 550 acres of reservation land during construction of the Robert Moses Power Project.

He also traveled extensively advocating Indian rights, taking part in memorial events at Washington in 1968 and the Wounded Knee protests in South Dakota in 1973.

As a close confidant of Mad Bear, Michael Bastine did see Mad Bear when he was really down and having a tough time. This was during the last few months of Mad Bear's life. During this difficult time, his health began to interfere with his well-being. Mad Bear was reaching the limits of his physical life but he also knew he had much more to do on the next level, the next spiritual dimension.

Mad Bear went to the hospital on December 10, 1985. He was 58 years old at the time. He suffered from an advanced stage of Diabetes and he also had a bleeding ulcer. Mad Bear's heart at the time was not strong enough to endure surgery to stop his bleeding ulcer; however, if he were to avoid surgery he would bleed to death. The doctors proceeded with surgery and Mad Bear's heart stopped. Mad Bear at that point "walked West".

This was a sad moment for Michael, who was just 31 years old, but he knew that his mentor Mad Bear had even greater things to do on the other side. He also knew that he had a connection and a bond with Mad Bear that could never be broken.

Mad Bear left us at a relatively young age, like many of the yogis from India who ascend early. Mad Bear's accomplishments were legion. He certainly lived a full life and was most likely not trapped into linear time.

## **MEDICINE BAG IN HIDING REAPPEARS**

Shortly after Mad Bear passed, his medicine bag that went into hiding in 1983 reappeared. Tim Ballingham called Michael to tell him that it was found in a toolbox inside Mad Bear's car that was getting junked.

Michael instructed Tim to box the medicine bag up with some cedar & sage, and if he wants to, he can send it back. Tim instead decided to hand-deliver it to Michael. He said that it is the right thing to do. Michael agreed.

Tim followed through and hand-delivered the medicine bag. Michael held on to it for 8 years. Michael was very protective of that bag because he didn't want it to fall into the wrong hands. Mad Bear invested powers into that medicine bag over the years.

Michael kept his possession of the medicine bag a secret to avoid psychic attacks from people who might possibly want to do some harm. When Ted Williams returned to Tuscarora from Rochester, he was retiring, Michael shared with Ted that he possessed Mad Bear's medicine bag and needed some guidance on what to do with it.

Ted Williams instructed Michael to go out and pick Strawberry leaves, the 1<sup>st</sup> big medicine of the springtime season. Then, Michael was to cover the medicine bag up with the leaves and store it back in his house. Michael followed Ted's instructions but then decided to pass the medicine bag over to Ted on the Tuscarora Reservation.

Ted Williams turned down Michael's offer. He informed Michael that he's moving down to North Carolina. Later on, towards the end of summer, they discussed protocol, regarding the possession of Mad Bear's Medicine Bag. Ted said to Michael, "You can keep it and be the caretaker. Or, you can give it back to Mad Bear." Michael chose the latter.

Michael & Ted went to the cemetery and they worked with the cemetery's post hole digger to shovel their way down near Mad Bear's casket. There they returned Mad Bear's medicine bag to its proper resting place and held a private ceremony.

A few weeks later, Michael received a call from Tim Ballingham. He said the woman who used to do the housekeeping for Mad Bear's trailer in Tucson has a friend who is very clairvoyant. This lady was a psychic and she notified her housekeeper friend that a man came into her dreams last night. She described him and he fit the description of Mad Bear. He told her to tell her housekeeper friend that "everything is back in place where it belongs" and "everything is all right".

Michael Bastine was quite pleased, hearing this story from Tim Ballingham. It confirmed that everything really is connected. This is how things work on the spiritual dimension.

Mad Bear's medicine bag was not supposed to be a trophy to please Michael's ego. He & Ted did the right thing by following traditional protocol on caretaking for sacred items of value.

Michael says, "It's amazing how life unfolds itself, if we follow the right ways and get involved on the right level. We just have to do the right thing and know that's what we are supposed to do." This is what Mad Bear would have done. It's good to ask oneself on the medicine path this question. What would Mad Bear do? How would he of handled that?

***(Reference Material)***

- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

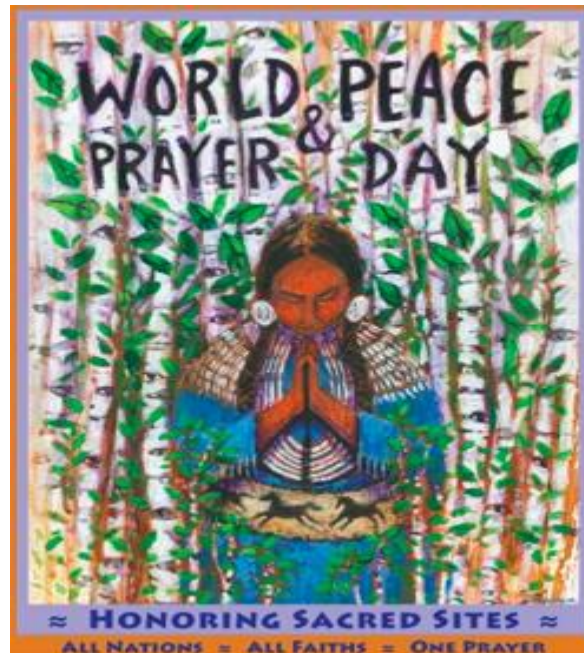
**MAD BEAR RE-APPEARS**

***(He lives among us)***

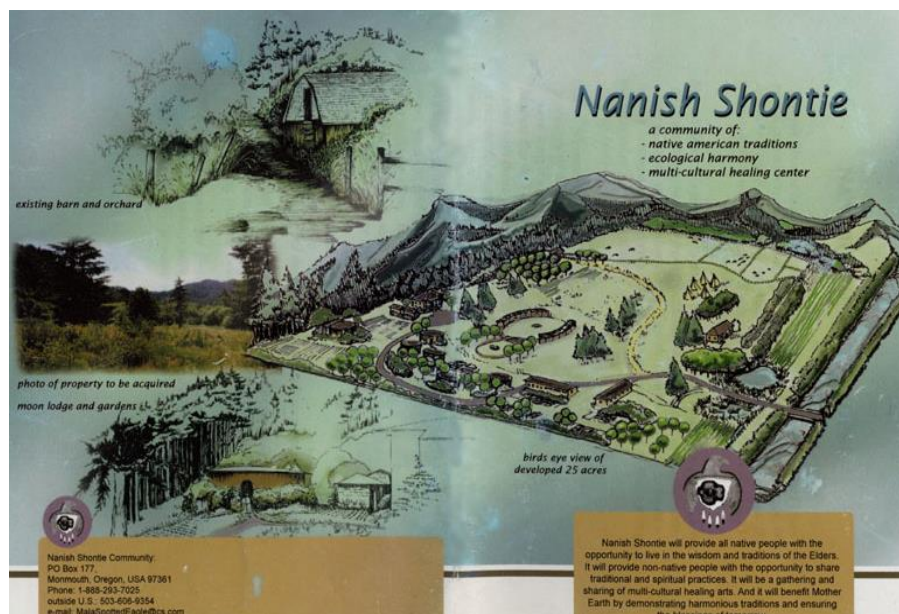
Since Mad Bear crossed over, Michael Bastine has had a few mystic encounters with him. He encountered Mad Bear once directly at a distance and 3 or 4 times in the dream state. On a daily basis, he says that Mad Bear has been a constant source of referrals & references to everything he has been experiencing in life.

The night that Mad Bear passed away, around 2 or 3 in the morning, Michael woke up out of a sound sleep, he sat up in the middle of the night and looked across his room through his bedroom window. Michael saw his street light and Mad Bear was standing right next to it. He held a beautiful huge smile, like Michael was accustomed to whenever he would greet Mad Bear at his Tuscarora home. Michael yelled out, "Mad Bear!" Within moments, Mad Bear disappeared, he faded into nothing.

Michael said that encounter was awesome. He saw the details of Mad Bear's face. "Mad Bear was there!" To top it off, the next morning he received a phone call from Rolling Thunder. R.T. said, "Your buddy was here last night." Michael said, "Are you kidding me? He was here too! I saw him!"



Things in nature come full circle. In 2015, Michael Bastine traveled west to Oregon to attend the 20<sup>th</sup> Annual World Peace & Prayer Day gathering, which was founded & organized by Chief Arvol Looking Horse (*Sioux*), who is the 19th generation Keeper of the Sacred White Buffalo Calf Pipe Bundle.





While out in Oregon, Michael visited Rolling Thunder's son, Mala Spotted Eagle Pope (*Cherokee/Shoshone*), at the Nanish Shontie inter-tribal commune. Michael gifted Mala a pair of drumsticks that he found at a store along with other native artifacts & knickknacks. Mala was very pleased and said that he had something that should go back to Michael. Mala gifted him a golden eagle wing that Mad Bear had gifted Rolling Thunder. Now this golden eagle wing will be utilized in ceremony with Michael as he continues his work to prepare people for the coming earth changes.

***(Reference Material)***

- "An interview with Michael Bastine on Mad Bear" (Supernatural Girlz podcast, Blog Talk Radio.com)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)

**RUSSELL MEANS HONORS MAD BEAR**

***(In remembrance of a great spiritual leader)***



Blueotter, host of Prophecy Keepers (*BlogTalkRadio*), interviewed Russell Means for his radio show, around 2004, and had an opportunity to ask him a few questions regarding Mad Bear.

**BLUEOTTER:** Did you by any chance know Mad Bear Anderson?

**RUSSELL:** Oh, yes! We were at the "Trail of Broken Treaties" together when we took over the Bureau of Indian Affairs, in 1972.

**BLUEOTTER:** What kind of a man was he?

**RUSSELL:** He was a very patient man. And, of course, wise beyond his years. In his patience he understood what individual sovereignty really meant. And, I'm very proud to have known him.

**BLUEOTTER:** Anything else in remembrance of Mad Bear?

**RUSSELL:** Well, as you all know, he was a profound activist; he knew what he was talking about. As far as I'm concerned, he was the very 1<sup>st</sup> American Indian national or international figure, who believed in Direct Action, in terms of reasserting our rights as Indian people, and as sovereign people.

**BLUEOTTER:** Do you remember his visit to Fidel Castro and what happened after that?

**RUSSELL:** Oh, yes! Well, of course, he took it upon himself, as a sovereign representative of a sovereign people, to establish a diplomatic relationship with Fidel Castro, at a time in the world when Fidel Castro, in fact, was ready to do so. That was a coup, a very large coup that he & Buffalo Tiger, of the Miccosukee Seminole Indians of Florida, managed to pull off, which embarrassed the United States into beginning to recognize the sovereignty of American Indians, instead of just keeping us as "prisoners of war".

**(Reference Material)**

- "An interview with Russell Means" (Prophecy Keepers, [BlogTalkRadio.com](http://BlogTalkRadio.com))



## **RENEWED AMERICAN INDIAN UNITY MOVEMENT**

***(It only takes a spark to get the fire burning)***

**"The spirit guides give us this duty, to meet up together in the physical. It's got to be the medicine people, not the politicians. It's about healing! There's got to be contact, not just over the phone. There's got to be ceremony. You have to generate spirit powers; you cannot make medicine over the phone. Even in the future that will not be enough. Communication includes communion & community, not just passing information around. We have to push for physical contact. Electronics help to set it all up."**

**-Mad Bear**

Now that Mad Bear has passed, it's time to put his unity movement into perspective and look into the future to see the impact a renewed American Indian Unity Movement will have on the rest of the planet.

## **THE NEW ATLANTIS**

In the early 17th Century, Sir Francis Bacon, wrote his classic work, "The New Atlantis", citing America as the ideal location for the fulfillment of the long-held utopian dreams of the Rosicrucians and the other forerunners of Freemasonry. Bacon was the leader of the Rosicrucian movement and the fledgling organization that would become "Freemasonry".

The Rosicrucians & Freemasons arrived in America in great numbers during the mass migrations of the first half of the 17th Century. Some say, the American Revolution was conceived & perpetrated by Freemasonry to further the financial interests of the North American elite and create an impression of independence from British money interests and the "Crown". It was not exactly as we have been told, the product of a "popular uprising against British tyranny". Indeed most "ordinary" Americans were of British ancestry, and were fiercely loyal to King George III.

To President George Washington's credit, he did make an attempt to warn others about the nefarious actions of the (*Luciferian*) Bavarian Illuminati, created by Adam Weishaup, which was infiltrating Freemasonry at the time.

## **IN THE BELLY OF THE BEAST**

Fast forward to today, America is still owned & operated by money interests, representing the global banking elite who are in pursuit of a (*Globalist*) One World Government via U.N. Agenda 21. At the same time, many armed & patriotic “ordinary” Americans, along with military & police “Oath Keepers”, are taking their “liberties” & “freedoms” (*natural rights*), backed up by the Bill of Rights in the U.S. Constitution, seriously and have become an obstacle for the global elite. They fear that these “Americans” will spread their liberties & freedoms to other countries around the world.

The new so-called “axis of evil” is now being perpetrated by the global elite’s American War Machine on 3<sup>rd</sup> World countries, such as Iraq, Libya and Syria, via their western-backed radical jihadist proxy armies.

It is no secret that this “machine” also traffics illegal drugs throughout Central & South America (*Cocaine*) and Afghanistan (*Opium*) as well. Profits are laundered through the banks.

In fact, Wachovia, now owned by Wells Fargo, was caught moving \$378.4 billion from powerful drug cartels into currency exchange houses in Mexico.

“America” is the belly of the beast. It’s no surprise that Mad Bear’s American Indian Unity Movement was founded on the North American continent. The taming of the beast on Turtle Island is the key. The “axis of evil” must be turned toward the axis of love, peace & unity.

## **THE WHOLE WORLD IS WATCHING**

Today, American culture has become the most widespread & influential culture in the world. America’s powerful media and Hollywood’s far-reaching tentacles has put the spotlight on events that transpire on Turtle Island, inside the United States. With this in mind, a renewed inter-tribal Indian Unity Movement, with the support of non-Indian spiritual healers & sympathizers, would surely gain worldwide attention & visibility.

It only takes a spark to get the fire burning! Inter-tribal Unity in America, led by Spiritual Elders & medicine people, would be that “spark” which would inspire other tribes in the world to organize. This is especially needed in places like Africa and the Middle East, where inter-tribal warfare & conflicts are rampant. With this in mind, Unity Gatherings & Elder Councils, even Unity Caravans, could soon be an “American” export, extending its White Roots of Peace, instead of gun trafficking & pharmaceutical drugs.



People of Mother Earth, at their core, are tribal people who have traditional teachings & understandings in their distant past. Few today, remember & practice those traditional ways, however, a re-awakening towards inter-tribal unity consciousness has the potential to bring awareness back as prophesized, just in time for our transition from the 4<sup>th</sup> World to the 5<sup>th</sup> as one “human” tribe of our Earth Mother.

***(Reference Material)***

- “Library of Congress: George Washington Warns of Illuminati” (by Greg Scott, ConsciousLifeNews.com, December 24, 2011)
- “America is Freemasonry's New Atlantis” (by John Hamer, Henrymakow.com, March 31, 2012)

## **MAD BEAR & HIS HERO'S JOURNEY**

*(Evolution in 4 stages)*



### **THE "HERO'S JOURNEY"**

Author, Joseph Campbell, like Mad Bear, had a passion for comparing prophecies & mythologies from around the world which have survived for thousands of years, and he discovered that they all share a fundamental structure called "The MonoMyth". They all follow a similar path, which he called the "Heroic Journey".

Campbell summarizes the MonoMyth, "A hero ventures forth from the world of common day into a region of supernatural wonder; fabulous forces are encountered there and a decisive victory is won. The hero comes back from this mysterious adventure with the power to bestow beneficial wisdom upon his fellow man."

The "Hero's Journey" is the pattern of human experience, of our experience. Some journeys are longer and more difficult than others, but they are all journeys we must face throughout life.

It is important to remember that the journey is a process of separation, transformation and return. It is a process where each stage must be completed successfully if the individual is to become a hero. To turn back would mean that the individual is rejecting his own need to grow. Unless he sets out again, he may be locking himself into unending adolescence and giving up the benefits, freedom and fulfillment of adulthood. The journey has four stages: Pre-Separation, Separation, Initiation, and Return.

The Hero's Journey appears in drama, storytelling, myth, religious ritual and psychological development. The Hero's Journey is also a program that has been encoded by the Creator into our DNA, which is the impetus that propels humans forward in their evolutionary quest to discover who they are, where did they come from and where are they going.

Hollywood knows this! That is why the Hero's Journey is written into every successful movie script. Humans deeply resonate with the story of the Hero's Journey because subconsciously they are on the journey themselves. Most, however, have lacked the faith & courage to take the Hero's Journey and thus, they reincarnate and repeat their karmic lessons over & over again. Eventually, they learn from their karmic lessons and begin to venture outward. They discover their sacred path and they take the Hero's Journey to discover themselves.

Mad Bear completed the Hero's Journey and accomplished great things, not only for his Tuscarora tribe & the 6 Nations, but for civilization as well.

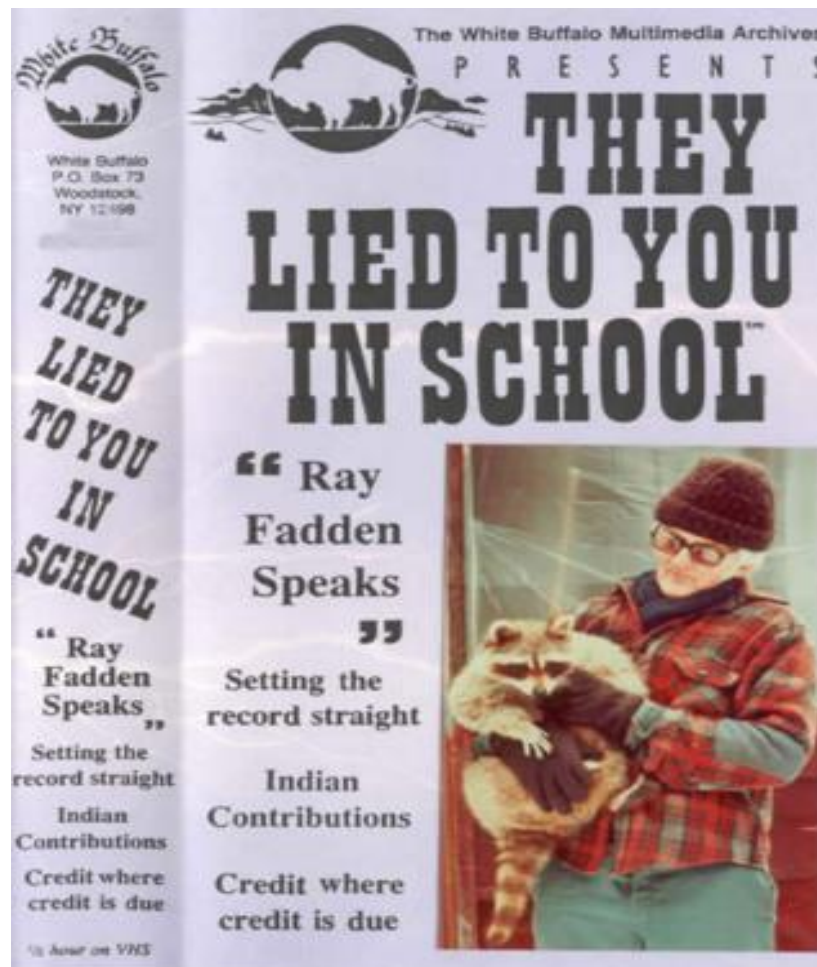
## **PRE-SEPARATION (STAGE 1)**

Mad Bear's childhood on the Tuscarora Reservation was bittersweet. He, Wallace Anderson (*of the Bear Clan*), was born in 1927 and by this time the Tuscaroras were primarily Christian. Few were practitioners of the Longhouse religion, and if they were, they had to travel 20 miles to the Tonawanda Seneca Reservation, which had a standing longhouse. Tuscarora Baptists burnt down the longhouse on the Tuscarora Reservation around 1860. This division between Christian & tradition Indian spirituality is a common divide & conquer scenario on the American Indian reservations, instilled by the powers opposed to inter-tribal unity.

Wallace's father died when he was 5 years old, due to a car accident. He had many siblings, plus his mother had children with two other men. His mom (*a Bear clan mother*), Mrs. Martha John, worked many hours to support & feed the family. Wallace was mostly raised by his grandmother. The Anderson family, like many on the reservation, was openly Baptist but also held on to some of their older traditional practices. Mad Bear's grandmother was an herbalist "medicine woman" who mentored & initiated him at an early age of 9 years old. Though, this mentoring wouldn't be fully realized by Wallace till his later years, as a young adult, it was utilized to some degree to look over the welfare of his brothers & sisters and mother at home. Wallace was protective of his siblings.

The Anderson family was poverty stricken and somewhat dysfunctional, due to the lack of parental role models. It helped that they had the strong support of Wallace's grandmother. She instilled a value system and provided the Anderson house some stability, in the absence of Wallace's mom. Life was a struggle. The family was poor but they found a way to be happy when the going was rough. Humor was most likely an outlet of escape for Wallace to cope with his hunger pains and feelings of isolation.

Fortunately, Wallace was not sent away from the family to a boarding school. His local Christian teachers, however, would strike his knuckles with rulers if they caught him speaking "Tuscarora" in the classroom. He was a victim of corporal punishment at school for being an "Indian".



A fond memory that Mad Bear had as a youngster was hearing Mohawk leader, Ray Fadden (1910-2008), speak about Haudenosaunee history & traditions. He recalled, "So many of our people were so far removed from the life of the Indians. What Ray Fadden told us, when we were young, seemed like a legend. Many of our people had taken up another life, another religion. He made us proud to be Indian!"

According to Dick Senebeh (*Penobscot*), "The name of Ray Fadden means a great deal to Indians all over this continent. His charts, maps & papers and his Indian teachings are to be found all over this continent. We would have no unity today if it had not been for Ray Fadden."

## **SEPARATION (STAGE 2)**

By the time Wallace was a teenager, he certainly was a little rebellious. He disliked the conflicted reservation system he was living under that kept the people poor and limited their Indian identity. By the time he was 16, three months before he was to graduate from high school, Wallace used his brother's birth certificate to enlist in the Navy. This way he would be less of a burden at home; one less mouth to feed. Joining the military would be Wallace's "call to adventure".

In addition, to lightening the load on his family, Wallace surely sensed something lacking in his life on the reservation, so he chose to venture out, to find what was missing.

In a Hero's Journey (*during Separation*), a call invites the individual into the adventure and offers the opportunity to face the unknown and gain something of spiritual or physical value. The individual may choose willingly to undertake the quest, which is known as an intentional call. Or, he may be dragged into it unwillingly, which is known as an unintentional call.

### ***[The Threshold]***

Also in a Hero's Journey (*during Separation*), those who accept the call must pass over the "threshold", the "jumping off" point for the adventure. It is the interface between the known and the unknown. In the known world, the individual feels secure because he knows the landscape and the rules. Once past the threshold, however, the individual enters the unknown, a different world full of dangers & challenges. According to Campbell, this is the "world of magnified power."

### ***[Threshold Guardians]***

Once at the "threshold", the individual may encounter people, beings or situations that block his passage into the journey. Their role is to frighten the individual in an attempt to make him turn back, thus protecting him from journeying before he is ready.



The true hero, however, confronts the threshold guardians and overcomes them. More importantly, to pass the guardian is to make a commitment; to say, "I'm ready! I can do this!"

At the threshold or shortly after crossing it, the hero will encounter a benign being, called the protective figure, who provides assistance or direction.

The protective figure's role is to keep the hero focused on the goal, providing psychological stability & reassurance during the journey. Although, he assists the individual in this manner, he may not journey with the hero. He has no need, for the protective figure knows that the hero carries within the sanctuary of his heart the protective power he has bestowed upon him.

Wallace served the U.S. Navy in World War II (*7<sup>th</sup> Amphibious Fleet*) at Okinawa & Saipan as a Coxswain (*steersman*) of a landing craft. He was the 1st contingent deployed to Japan. In order to avoid the damaging effects of radiation, he had to wear a coating of blue grease all over his body.

It is not known, during the "threshold", if Wallace encountered a "threshold guardian" or not. In addition, we do not know if he encountered a protective figure to keep him focused during the journey (*Separation stage*). Most likely, he was able to reflect on his early medicine mentoring & initiation by his grandmother.

The hell of war certainly fragmented the mind of Wallace Anderson during World War II. However, knowing his background of surviving the rocky road of reservation life, the core values his grandmother instilled in him, and the strong willed Scorpio traits he was born with, he most likely left World War II with a rather solid emotional state, eager to start a new life.

### **INITIATION (STAGE 3)**

Initiation is the stage in which the hero encounters the tests & tribulations of his journey and must survive a succession of trials. The voyage can be outward into a physical unknown or inward to a psychological unknown. Regardless of which, as the hero goes deeper into the unknown, he puts himself more and more at risk, emotionally & physically.



On his quest, the hero faces a series of challenges or temptations. The early challenges are relatively easy. By meeting them successfully, he builds maturity, skill and confidence. As the journey progresses, the challenges become more and more difficult.

However, the hero will use the amulets bestowed upon him and may be aided by hero helpers or a wise & helpful guide. More significant trials & tribulations test him to the utmost, forcing him to change & grow. Thus, begins the process of transformation.

The journey's challenges always seem to strike the hero's greatest weaknesses; his poorest skill, shakiest knowledge, most vulnerable emotion. Challenges always reflect the hero's needs & fears, for it is only by directly facing these weaknesses that they can be overcome. If they cannot be overcome, the hero must turn back.

Wallace Anderson's "Initiation" came in 1948. Shortly after leaving the U.S. Navy, he applied for a G.I. bill loan to build a house on the Tuscarora Reservation. His request was denied. This rejection, which Wallace believed was due to discrimination, angered him to such a high degree that it triggered his calling to become an activist for his Indian people. If it wasn't for this G.I. bill loan denial, there might not have been a Mad Bear led Indian Unity Movement.

Wallace now applied his "Mad Bear" nickname to his Indian activism & medicine work. With much passion & determination, Mad Bear researched the prophecies of this Haudenosaunee people, the teachings of The Great Peacemaker and the political history of his forefathers and the medicine ways of his ancestors.

Mad Bear's political activism, starting in 1948 was unmatched. He was sent by the Iroquois Confederacy to lead many battles for the 6 Nations people. Mad Bear faced many early tests & tribulations. Each time he survived and another notch in his belt was added.

Many wise & helpful mentors, like Beeman Logan & Eleazar Williams, came into his life. Mad Bear was transforming himself to become a leader of the pan-Indian unity movement.

In the Hero's Journey, later on in the Initiation stage, the hero reaches the abyss. The hero faces the greatest challenge of the journey during which the hero must surrender himself completely to the quest, lose himself in the adventure, and enter into a period of introspection when he must face & overcome his greatest fears; and he must do so alone. Here, the hero must "slay the dragon," which often takes the shape of something he dreads or needs to resolve.

Heroes can only defeat the "dragon" after they have gained the strength to become better & wiser people. However, there is always the possibility that the hero is not ready or has a flaw in his character, and the challenge beats him. Or perhaps, the hero cannot surrender himself to it and must retreat. In any case, unless the hero sets off to try again, life becomes a shadow of what it should be, and he will be dissatisfied & bitter.

### ***[The Abyss]***

In Mad Bear case, we can only guess that he probably reached the “abyss”. At some point, somewhere during the mid to late 50’s, his twin sisters were victims of a double murder in Niagara Falls. Surely, this must have been an extreme low point for Mad Bear. For a World War II veteran, this could have easily triggered him into depression, suicide or alcoholism. Fortunately, it didn’t. The strength of the Great Law of Peace and the Longhouse religion must have propelled him forward. The strength of Mad Bear’s conviction for Indian activism must have vastly increased in order to overcome the sorrow he was feeling in his heart.

### ***[Transformation & Enlightenment]***



As the hero conquers the abyss and overcomes his fears, his transformation becomes complete. Often the final step in the process is a moment of death and rebirth; a part of the hero dies so that a new part can be born. Fear must die to make way for courage. Ignorance must die for the birth of transformation. Dependency & irresponsibility must also die so that independence & power can grow. The hero moves from dependence to independence, from selfish to giving; he accepts independence and the responsibility it brings.

Transformation is the result of enlightenment; a positive, dramatic change in the way the hero thinks or how he views life. This change in thinking is crucial because it makes the hero a truly different person. The revelation usually occurs during or after the abyss, but sometimes it may actually lead the hero into the abyss.

The enlightenment leads to a transformation in behavior. The hero's behavior is different, not because he thinks he should act differently, but because he is different. The new self leads to a new way of behaving.

**This enlightenment is the ultimate boon & benefit of the journey; a gift based on the hero's new level of skill & awareness. The boon is what the hero went on the original journey to achieve. The boon is representative of a deeper level of spiritual insight that the hero has achieved as a result of his journey. The hero becomes enlightened spiritually with a new-found knowledge that has the power to redeem his world.**

There are four important elements of enlightenment: 1.) The power of self; battling past personal or historical limitations. 2.) The power to choose good over evil. 3.) Realizing that society is greater than self; the hero works for the universal good. 4.) Willingness to share enlightenment with others.

Mad Bear triumph over the abyss allowed him to overcome his human shortcomings and become a respected leader of pan-Indian unity. The Indian Unity movement fought against the limitations (*assimilation & termination*) the U.S. & Canadian governments were attempting to force on the Indian nations against their will.

Despite being trained to kill the enemy in the military, Mad Bear chose the path of the Peacemaker to deal with the forces opposed to inter-tribal unity consciousness. Mad Bear definitely shared the enlightened teachings of the Deganawida with his fellow Indian brethren of the unity movement.

### **RETURN (STAGE 4)**

After transformation & enlightenment, the hero faces the final stage of the journey; the return to everyday life where he will begin contributing to his society. Here, the hero is faced with the responsibility of returning to his society transfigured, anxious to share the lesson he has learned of life renewed. In some Hero's Journeys, however, the bliss of the experience may annihilate all recollection of the needs of the world, and the hero may be tempted to refuse the return. This is why this part of the Hero's Journey is the most important, for it truly defines the hero. He must return, and he must share his boon with the world.



The monomythic hero is a person of exceptional gifts who brings back from his adventure the means for the regeneration of his society as a whole. Sometimes, however, even when the hero accepts the return, things do not go smoothly.

For example, he may return with a great spiritual message, but find that his message is rejected and that he is ostracized or disdained by others for his ideal. This makes his returning task all the more difficult, and yet, all the more crucial to complete.

The hero's job is to repay the world by teaching people to "do right". Also the hero's job is to increase the amount of goodness in the world and to use his knowledge to guide others to the acquired enlightenment. Essentially, the "return" is about giving back not going back.

## **MAD BEAR & HIS RETURN**



Mad Bear's transformation & enlightenment, in the mid to late 1950's, came early. By 1960, just 32 years old, he traveled around the world a few times as a Merchant Marine, helped lead the occupation of the 6 Nations' Old Council House in Canada, led Mohawk tax protest marches, fought the Power Authority of New York, fought the Japanese in World War II, met with Fidel Castro to promote the sovereignty of Indians nations, petitioned the President, attempted to arrest the B.I.A. commissioner, etc.

Mad Bear was a wise man at a young age. He was unstoppable; unafraid to confront head on the U.S. & Canadian governments and wasn't afraid to confront the chiefs of his own longhouse or Tuscarora Chiefs' Council if circumstances deemed it necessary.

Mad Bear continued his political activism through the 1970's. By 1973, just 45 years old, he traveled a total of 8 times around the world as a Merchant Marine, assisted in the Martin Luther King's Poor Peoples Campaign to bring poor Whites, Blacks, Mexican & Asians together in unity, coordinated the Indian Unity Conventions at 6 Nations, mobilized the Indian Unity Caravans that circled the United States & Canada 6 times, helped lead the occupation of Alcatraz and the B.I.A. office occupation in Washington DC, supported A.I.M.'s Wounded Knee occupation, etc.

The final stage of Mad Bear's Hero's Journey was marked by his transition from Political Activism to Spiritual Activism, beginning in 1978 with the Cross-Cultural Conference he organized with Doug Boyd. By this time, with all the legal battles & protest demonstrations he led, Mad Bear could of easily went into retirement back on the Tuscarora Reservation. He had paid his dues and contributed greatly to American Indian society. Mad Bear fortunately didn't stop there. He went on to work with the medicine men & spiritual leaders around the world, the four directions, to prepare the world for the coming "Purification".

Mad Bear highest efforts for inter-tribal unity consciousness occurred after he returned from fighting the "good fight" on the political front. He was finished with tribal Indian politics. Now, it was time to take his enlightened work on a higher spiritual & supernatural plane. He succeeded in seeding the inter-tribal unity work that is operational today. His request for a delay in "Purification" was granted by Creator and now we are here today to bridge the 4<sup>th</sup> World into the 5<sup>th</sup> world with as smooth of a transition that we can muster via the strength of unity consciousness.



## **FAMILY SECRET**

Mad Bear kept a family secret. Outside of Michael Bastine, Ted Silverhand and possibly a few others who were close to him, no one ever knew that he had two kids. During World War II, or during his merchant marine trips in the late 1940's, Mad Bear spent time in China.

While there, he met a woman and she birthed two sons. Mad Bear wanted to bring her back home to the Tuscarora Reservation; however, she did not want to leave her people.

Mad Bear periodically visited his children for five years. Unfortunately, after that time he never had an opportunity to go back and visit. He kept quiet about having kids so that his political enemies would not target his children.

This family secret and his detachment from his family must have really saddened Mad Bear on the inside. One can only guess that he made this sacrifice to pursue his Spiritual Activism unabated.

## **THE "HERO'S JOURNEY" CONCLUDED**

The mighty hero of extraordinary powers is in each of us. We can become morally pure, regenerated, born again to a higher spirit.

**Every one of us shares the supreme ordeal; to bear the torch, not in the bright moments of our tribe's great victories, but in the silences of our personal despair.**

Mad Bear's Hero's Journey is a lesson for all of us. With the help of the Creator, the Great Mystery, all is possible. Let's use this knowledge to do the necessary work to "gather our nations together". Inter-Tribal Unity Consciousness will reign supreme!



***(Reference Material)***

- "The Synchronicity Key: The Hidden Intelligence Guiding the Universe and You" (by David Wilcock, Plume/Publisher, Reprint Edition, July 29, 2014)
- "The Hero with a Thousand Faces: The Collected Works of Joseph Campbell" (By Joseph Campbell, New World Library, Third edition, July 28, 2008)
- "Mad Bear Guiding Spirit Tuscaroras Land Battle" (by George Wyatt, Niagara Falls Gazette, Buffalo-Courier Express, FultonHistory.com, April 19, 1958)
- "Chiefs Gather, Honor Lifelong Teacher of Indian Traditions" (Watertown Daily Times newspaper, FultonHistory.com, June 21, 1971)

Section Five:

**The Aftermath! Unity today!**

## **WE HAVE BEEN WARNED**

### ***(Hopi Elders speak out)***

The unity movement has continued to grow in the aftermath of Mad Bear's passing despite efforts to throw it off course by forces opposed to unity.

### **HOPI ELDERS IN HIDING**

In Hopi land, David Monongye transitioned in 1982 and Thomas Banyacya followed in 1999. By the late 90's tribal politics & B.I.A. interference made it difficult for Hopi Elders to openly share their prophecies to the 4 directions.

In 1998, three anonymous Hopi Elders (*grandfathers*) appeared "live" on the Art Bell "Coast To Coast" AM radio show. Robert "Ghost Wolf" (*Metis*) coordinated the interview. There was a lot of controversy about these elders stepping out and speaking to the world. They had some death threats made against them for their desire to speak out publically.

Ghost Wolf explained to Art Bell, "It's very dangerous for the Hopi grandfathers to speak over the radio, but they believe that we as humanity have reached a point in our progression via Earth changes that it's important to get the messages out. It's important for the children of the world. It's important for all of us to hear what they have been trying to say, now, for many years."

"There have been many threats, for various reasons, to these elders who are having the courage to come out and speak these prophecies to the world. We are trying to keep them and their families safe, and also keep them from being inundated by harassment from people who feel, perhaps, that these messages should not be shared with everyone in the world. This is why they are here now talking to us."

## **HOPI PROPHECIES EXPLAINED**

The following are highlights taken from the Coast To Coast AM interview:

As the interview began, Grandfather #1 told Art Bell, "It is our time to bring forth the message into the world. It has been taught to us by our elders, from way back. That is why I have chosen to step forward and bring out the message today. There are people out there who are leading two lives, who are there to stop us from putting forth the message, but it is the elders that taught us the wisdom, that are telling us to do this now for you and the rest of the world."

Grandfather #2 (*75 years old*) disclosed, "Through the elder's teachings & wishes, the elders wanted to let this become public at a time when we were close to the End Times. So, I have decided to take this upon myself to let go of these things, in hopes that there would be a number of people that would understand & realize what is going on and start praying. We are very close to it and we are, right now, going through hard times."

In regards to Earth Changes, Grandfather #2, announced, "It is time for the End Times that was prophesized and through the dreams that were given to us also. Through those dreams, we are learning that we are getting very close to the End Times."

He went on to say, "The Earth Changes will take place in such a way, you know, that this whole planet, here, will become a different type of planet because of the changes in itself. It has happened before, we went through these changes and we were taught that we weren't supposed to go back to the same routine that we had gone through in the past life. The corruption we went through in the past is the same as what we are going through today. There is so much corruption, out there. These are the things that lead us to the Earth Changes."

Art Bell asked Grandfather #2 whether prayer or becoming spiritual in nature will stop the Earth Changes. He replied, "It is not a matter of quick change. If you wanted to change now and turn your life around with prayers, it will help a little with the alleviation of much terrible outcomes of cataclysms. There is a lot in store for all of us and the intensity of this will be a lot less if we can all settle down and behave, and not be involved with the corruption."

Grandfather #2 talked about prophecies that are on the horizon. "We are going to come upon World War III, it's coming, and starvation is definitely a part of this thing. The weather change, it's erratic now, and it's not what it should be. This weather climate, itself, it's actually taking care of the crops already in a way that we're losing it. That's part of what's leading us into starvation because the crops will not produce."

Art Bell asked when the prophecies were predicted to manifest. Grandfather #2 answered, "Well, it's been said that there is no exact time & date for these things to take place but the year 2000 is a close approximation of the time that all of this will start to take place. The teaching from the elders was that they talked about everything happening at once, but it will happen like a domino effect."

Grandfather#2 went on to say, "It has been known that this had happened a long time ago, but in our prior world, it happened before, you know, the same things that we had gone through. According to the teachings, we were not supposed to follow in the same pattern and were to keep ourselves from going astray from our teachings. These weather patterns that we talked about, and cataclysms that take place, are not really set in order, but all the signs are out there. Anyone can see that it is taking place and it's only going to get bigger."

Spreading the messages of Hopi prophecies & teachings has been difficult. Grandfather #2 elaborated, "The children don't really believe in anything, even what we're trying to teach them. They look at you but they have a different opinion about these things and they don't believe us. It's hard to try to teach the young ones and even grown-ups, the adults, are in the same situation. Corruption took place in the school systems and all over. Corruption of the mind has led to the way we are going."

Grandfather #1 chimed in. "Even the children will go against their own parents. These are the things that have been prophesized. The children will start turning against their own parents, and that's what's happening, that's what you're seeing out there."

Art Bell asked, "Could this be happening to us, also, because we have reached a fantastic level of technology and have changed from spiritual to materialistic human beings, where our technological knowledge exceeds our spiritual wisdom?"

Grandfather #2 replied, "Yes. That is happening in today's world! We are misleading ourselves. We are walking away from the spiritual, leaving only the material side of things. This is happening to the Hopi Nation as well."

Art Bell requested an explanation of what the Earth will be like after Purification is over. Grandfather #2 had this to say, "Well, the outcome of this, after purifying time, the lifestyle will change, more or less. Those people who have been working, you know, with the evil and the dark side are going to be eliminated. Only those that are walking on the path of oneness and believing in oneness with a good heart, those are the ones that are going to continue."

Grandfather #2 went on to say, "Togetherness is what will come about! We are going to come back to what was once before. Like what Adam & Eve came upon in the Garden of Eden, where everything will be flourishing, even the flowers and the vegetation. Everything will be back to normal."

Art Bell relayed a question from the audience. "Given that we are in the End Times and that there will be much turmoil, violence, death and destruction. Is there anything that we, the living, can do to prepare our souls for the long path that we will all walk down after our physical lives end?"

Grandfather #2 responded, "Our teachings that were given to us, we have strayed away from it. So now, how are we supposed to alleviate many of the consequences that we have created? It's going to be too late for us to try to turn around and walk that spiritual path."

"We were supposed to be on that path from way back. We should have been changing ourselves quite a number of years back because it just doesn't happen overnight, for a person to change, to walk a path, the chosen path. Also, just overnight the Creator isn't going to believe in you. He has to look at you, you know, your heart is the thing that has to change and it's not going to change overnight. These are the things that are very hard for a person to change. If you haven't done it by now, it's too late to start changing."

## **INTERVIEW CONCLUSION**

At the close of the interview, Art Bell asked Ghost Wolf, "Grandfather seemed rather clear when he said that it is too late. He said that quite clearly. It is too late? In other words, is it irreversible?" Ghost Wolf replied, "Absolutely! You can't turn the path around, now, but perhaps what we can do is govern the way we walk down that path and the impact of what we hit. As far as changing it and escaping it, there's no escaping the eventuality, the realities that we're going to be experiencing."

Ghost Wolf closed the interview by saying, "I would hope that the people & Indian Nations begin to realize the importance of coming back to their spirituality and the need of the Earth and the children for us to wake up and to open up our hearts, again."

## **INTERVIEW AFTERMATH**

Today, in the aftermath of this historic radio 1998 interview, we can clearly see the signs that the coming "Purification" is near. The question remains; are we going to gather our nations together with one heart & one mind? Are we going to soften the blow of the "purifier"?

Prophecies are road maps, with the intention of showing us what the future will look like if we don't change our present behaviors & attitudes. At this time, quantum leaps of consciousness are occurring in small but significant numbers. Inter-tribal unity gatherings are blossoming!



Many are doing the dreamwork to co-create a brighter future for the next 7 generations. Our destiny is ultimately in our hands to a certain degree. Let's do our part via Spiritual Activism to turn the tide and make gentle waves. We can do this!

***(Reference Material)***

- "Live Radio Interview with Hopi Elders" (hosted by Art Bell, Coast To Coast AM, June 15th/16th, 1998)

**REUNION OF THE EAGLE & CONDOR**

***(North, Central & South Unification)***



## **NORTH & SOUTH UNIFICATION**

"The Eagle and the Condor" prophecy is an ancient Amazon prophecy that speaks of human societies splitting into two paths, that of the Eagle and that of the Condor. The path of the Condor is the path of heart, of intuition, and of the feminine. The path of the Eagle is the path of the mind, of the industrial, and of the masculine.

The prophecy says that the 1490's would begin a 500 year period during which the Eagle people would become so powerful that they would virtually drive the Condor people out of existence. This can be seen in the conquering of the Americas and the killing & oppressing of indigenous peoples in the subsequent 500 years, up to and including today.

The prophecy says that during the next 500 year period, beginning in 1990, the potential would arise for the Eagle and the Condor to come together, to fly in the same sky, and to create a new level of consciousness for humanity. The prophecy only speaks of the potential, so it's up to us to activate this potential and ensure that a new consciousness is allowed to arise.

This "Eagle & Condor" prophecy is remarkable in that it marks the first truly international indigenous prophecy widely embraced by both Native & European-descended peoples.

## **A INTER-TRIBAL PROPHECY**

The prophecy of the Eagle & Condor is told within many traditional indigenous cultures of North, Central and South America. They all point towards a time when the human family will face the choice of evolutionary transformation or destruction. This time is now!

One version of the prophecy comes from Lauro Hinostroza, a Peruvian healer who now lives in Mexico City. It states that in the historical cycles of the Incan peoples at the end of the eighth Pachakuti (*each Pachakuti corresponds to five hundred years*), the Eagle peoples would dominate the Condor peoples for one Pachakuti.

This coincided with the arrival of Europeans, with their extractive economy & industries, leading to the exploitation, depopulation, and even genocidal eradication of the indigenous peoples of the Americas. The reign of the Eagle peoples was foretold to nearly bring into extinction the Condor peoples of the South.

The prophecy continues with the claim that the tenth Pachakuti, from the end of the twentieth century, would be a time for the peoples of the Condor and the Eagle to fly and mate together in a creative symbiosis to restore and regenerate the Earth community.

One marker of this opening of the tenth Pachakuti is the emerging unification of indigenous peoples & traditions, North & South, as well as the "indigenizing" of Westerners previously with a lost native consciousness of connection to the Earth and its larger, non-human community.

## **THE MAYAN TIMEKEEPERS**

The Mayans have an Eagle & Condor prophecy as well, and their prophecy also correlates with a window of time & date that we are all familiar with, December 21, 2012. This date did not mark the "end of the world", it instead delineates the beginning of a new world cycle.

In 1985, the Mayan Elders actively began to make preparations to organize an inter-tribal ceremony that would close the last world cycle "in a good way" via a gathering of tribes from North, South & Central America. In doing so, the transition into the new world cycle would be a smoother ride.

In addition, the Eagle & Condor prophecy would also be fulfilled as prophesized. The Eagle & Condor would fly together in the same sky.

## **PATRICIO DOMINGUEZ**

Don Patricio Dominguez (*Piro Manso Tiwa*), from New Mexico, had an unforeseeable encounter with a Mayan Elder in the early stages of the Mayan's organizing efforts. This meeting eventually led to his assignment of being the North American coordinator for the first gathering (*and subsequent gatherings*) initiated by the lineage of the Mayan timekeepers.

Patricio was born 1949 in a small “traditional” community and was cultured by his parents, grandparents and his great grandmother, who lived until he was 13 years old. At the age of five, Patricio was presented in a public ceremony to the medicine men to be blessed as a man of spiritual knowledge. Patricio, later in life, married a Navajo lady who was also raised with native traditional values. He presently is on the Board of Directors of a few non-profit corporations and on the advisory committee of the International Indigenous Coalition.

### **PATRICIO & THE MAYAN TIMEKEEPERS**

Don Patricio Dominguez has witnessed the reunification of the Eagle & Condor via his organizing efforts with the Mayan Timekeepers. From his vantage point, a great deal of disclosure can be told regarding the present state of inter-tribal unity consciousness. He has given a few talks in regards to this subject matter, which will be briefly summarized here.

Mayan people in ancient times were given the very important assignment of keeping time. Others indigenous tribes were given other tasks, like being the keepers of wisdom, the keepers of social dances, etc. They all held pieces of the puzzle. They all were given sacred instructions.

In 1985, a call from the Mayan Timekeepers went out through the Americas, North, Central & South; it’s time to prepare for the new world cycle by closing out the last world cycle “in a good way”. The 26,000 year cycle is completing! All the tribes need to get together to perform ceremony and pray together to open the new age, the Golden Age.

Patricio, as North American coordinator, had the extremely difficult task of recruiting U.S. & Canadian tribes to participate in the ceremony. Many of these tribes, due to B.I.A.-type politics and previous termination & assimilation attempts, were not too receptive and opted out of the inter-tribal gathering process. Many poor excuses were given; however, some tribes did respond and eventually participated in the unity process.

In 1992, five hundred years after Columbus first arrived in the Americas, the first gathering of Indigenous Elders, from North, South and Central America, was held. This gathering was problematic and ended up becoming the “unofficial first gathering” to lay the ground work for the official gathering to take place in 1995. 4 North American tribal delegates, representing four tribes, attended this first unofficial gathering. The Maya had around 90 tribal delegates. Tribal delegates from the South were also in attendance. It was a 10 day gathering.

It was agreed at this “unofficial first gathering” that future gathering locations would rotate between North, South & Central America since transportation was problematic for some elders and others did not want to risk traveling into Central America, which was a dangerous place to visit due to the civil wars and pro-communist revolutions that have occurred. It was also decided that it would take 3 gatherings (*North, South & Central*) to complete the process of closing out the last world cycle “in a good way”.

### ***[Gathering One]***

1995, “Gathering One” (*1<sup>st</sup> meeting of the Continental Council of Indigenous Elders*) was held in Tical, Guatemala (*Central America*). 5-10 delegates from North America, 60 from South America and hundreds from Central America were in attendance.

### ***[Gathering Two]***

1997, “Gathering Two” (*2<sup>nd</sup> reunion of the Continental Council of Indigenous Elders*) was held in the Colombian Amazon (*South America*).

### ***[Gathering Three]***

1999, "Gathering Three" (*3<sup>rd</sup> reunion of the Continental Council of Indigenous Elders*) was held in New Mexico (*North America*). 300 tribes were represented.

This third gathering was organized by Don Patricio Dominguez. He, previously, was blessed in ceremony around the council fire with the bastone (*staff*), which gave him the mandate to proceed with organizing next and final gathering.

Gathering Three took Patricio six years of fundraising at a cost of \$300,000. He had a staff of 15, along with 100 volunteers, 15 security guards, 9 kitchen helpers and 6 people behind marketing & promotion.

At the end of Gathering Three, the last world cycle was closed "pretty much" "in a good way", although Patricio says the process was admittedly "a little rough" and they did "the best they could".

It was agreed at this gathering that the "gatherings" and gathering lineage & legacy should continue. Now that the last world cycle was closed out "in a good way" it was decided that the next gathering would focus on the further reunification of the Eagle & Condor.

### ***[Gathering Four]***

2009, the 4<sup>th</sup> gathering "Return of the Ancestors" (*4<sup>th</sup> reunion of the Continental Council of Indigenous Elders*) was held in Northern Arizona. This was a gathering of the Eagle & Condor.

The bastone was previously passed to a South American (*Bolivia*) delegation, but after 6 years they were not successful in their organizing attempts, so the bastone was then ceremonially passed to Adam "Yellowbird" to organize in North America.

Unique to this 4<sup>th</sup> gathering, was the invitation & representation of other tribes outside of the Americas.

Back in 1985, when the call from the Mayan timekeepers went out through the Americas to close the last world cycle “in a good way”, the Maya stated in their call that “not one person should be left behind. After Gathering Three, Patricio came to the realization that the Maya were not actually stating that not just one person from a native group be left behind. They meant, not one person from “any race” of people (*the Rainbow people*) should be left behind. Thus, Patricio assisted the 4<sup>th</sup> gathering in its effort to represent all the tribes on Mother Earth, which included Pacific Islanders, Asians, Europeans, Africans, etc.

### ***[Gathering Five]***

2015, the 5<sup>th</sup> gathering was held in Sedona, Arizona. The Quetzal bird, considered divine and associated with the “snake god” Quetzalcoatl, was flying amongst the Eagle & Condor at this event, thus this was a gathering of the “Eagle, Quetzal & Condor”.

During this gathering the mandate to organize the next gathering was given to a young lady from the Peru delegation. This time a bastone was not passed, instead the young lady opted for a jar of ashes from the council fire to be passed on to her in good faith.

## **GATHERING LINEAGES**

These 5 gatherings that Patricio helped coordinate are tied into the gathering lineage that traces back to the original 1985 call from the Mayan Timekeepers to close out the last world cycle “in a good way”.

There are other gathering lineages that have come and gone. Some are alive & active, while others are hard to keep track of, or are held in secrecy.

One past historical gathering relating to the Eagle & Condor, was held by the Echa Tah Echa Nah (*The Mighty and Wise One*), the Great White Chief of the Chigaraguan people. He organized 2 mass inter-tribal meetings in Mexico in 1939 & 1940 with an estimated audience of 150,000-250,000 people and was covered by news outlets, like Life Magazine. In attendance were people as far north as Alaska as well as South Americans.

## "SPIRITUAL UNITY OF TRIBES" GATHERINGS



**"I was standing on the highest mountain of them all, and round about beneath me was the whole hoop of the world. And while I stood there I saw more than I can tell and I understood more than I saw; for I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being. And I saw that the sacred hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight, and in the center grew one mighty flowering tree to shelter all the children of one mother and one father."**

**"And I saw that it was holy."**

**-From "Black Elk Speaks" (as told to John Neihardt)**





Another gathering lineage of great importance to inter-tribal unity consciousness is the "Spiritual Unity of Tribes" gatherings, founded by Tlingit elder, James Wilbur Walton (*Khaalaaxh*), who was a leader of the Kaagwaantaan Wolf House of Sitka.



In 1953, James read the book "Black Elk Speaks". He was so taken by the teachings of unity of all peoples and by Black Elk's vision, as it was relayed in the book, that he went to the Sacred Black Hills, in South Dakota, to find the family of Black Elk and to determine if the book had accurately portrayed Black Elk's vision.

Henry Black Elk, the grandson of Black Elk met with James and confirmed Black Elk's vision. From that time on, James dedicated his life to bringing about a rebirth of traditional indigenous teachings in order to affect the health of his people and in order to help bring Black Elk's vision into reality.

In the early 1980s, James traveled across the United States, talking to elders and spiritual leaders of many tribes to learn more about the spiritual prophecies and to garner a better understanding of the meaning behind those teachings. Whenever he spoke with elders he sought permission to begin holding sacred gatherings.

In 1988, James consulted with the Cree Elders (*Saulteaux*) on the Pasqua Reserve in Saskatchewan, Canada, including the family of James Iron Eagle and his son Harvey Iron Eagle. He spoke with them regarding the many prophecies of the indigenous people and the time of their fulfillment. It was Grandmother Iron Eagle who was the first in this family discussion to recognize that "the time had come".

It was initially believed that only the medicine people and the elders would gather together to consult, and then teach and lead others. But Grandmother Iron Eagle and other elders on the Pasqua Reserve felt there wasn't much time remaining; that there had to be Gatherings "now". Understanding must be given to all mankind, and as many as possible must be included. The elders said things must be done "in a good way" so that the prophecies could be fulfilled as they had been revealed.

The guidance of the elders was followed and the first Spiritual Unity of Tribes gathering was held on the Pasqua Reserve, outside of Saskatchewan, Canada, in 1989. As of 2016, there have been hundreds of Spiritual Unity Gatherings held worldwide, including two in Siberia, several in Alaska and 17 in Australia.

## **CONFEDERATION OF ELDERS**

The bond between the Eagle & Condor has been birthed again as a result of the Mayan-initiated gatherings and from other similar unity events, like the Spiritual Unity of Tribes gatherings. Now it's time for greater inter-tribal unity, both spiritual & political. The time when tribes can live independently has passed. Now is the time for pan-Indian unity!

Since 2009, Don Patricio Dominguez has expressed his intentions to assist in the formation of an organized confederation of elders (*League of Peoples*) so that all the tribes can more efficiently stand united together as a "united front" in their struggles to defend their land, their customs and their spiritual traditions against governments & multi-national corporations.

As it presently stands, the Mayan-initiated gatherings and other similar unity events are loosely organized with no clear agenda items in place that are universally & collectively agreed upon by all of the tribal elders.

South & Central America in general have better inter-tribal political organization. North America, ever since the Unity Caravan days of the late 60's & early 70's, has lost much of its pan-Indian cohesiveness due to the aftermath of U.S. termination & assimilation policies and other divide & conquer methods that were employed to oppose inter-tribal unity consciousness on Turtle Island.

At present, according to Patrico, the same old problem keeps coming up at the gatherings. The council meetings never seem to produce a viable structured organization to keep the connections that formed at these gatherings alive.

## **UNIVERSAL GUIDELINES, PRINCIPES & AGENDA ITEMS**

There are, however, many efforts in place to foster pan-Indian unity and to create universal guidelines, principles, agenda items, etc. that will set the unity movement on a positive & progressive trajectory, in alignment with traditional core values.

For example, the "Fourth Way" initiative:

Chief Phil Lane Jr. is a traditionally recognized Hereditary Chief & elder. He is a member of the Ihanktonwan Dakota & Chickasaw Nations and is a citizen of both the U.S. & Canada.

Chief Phil Lane, Jr. is an internationally recognized indigenous leader in human & community development who founded the Four World's International Institute an organization dedicated to "unifying the human family through the Fourth Way."

Instead of indigenous people pursuing the path of "Assimilation", "Resignation" or "Resistance", the Fourth Way is "Empowerment" & "Constructive Development" that will lead to sustainable peace, social justice and shared economic prosperity. This Fourth Way has always been known and advocated by indigenous spiritual leaders.

What is relatively new is that now there are many political leaders of indigenous movements across the Americas who are open to the "Fourth Way" and this is very hopeful. The other 3 pathways (*Assimilation, Resignation & Resistance*) they have tried and it only created deeper misery & suffering for their people.

The "Fourth Way" is a path the indigenous cannot walk alone; it is to be traveled jointly with other supporting NGO's, governments, business communities, international funding agencies, etc.

## **INTER-TRIBAL UNITY REVIVAL**

Despite the death of many Traditional Elders & political tribal leaders in the 60's, 70's & 80's and the demise of Unity Caravans in 1973, there has been a growing pan-Indian unity revival.

This revival was triggered by a cosmic event in accordance with the Galactic Timepiece. That event was named the "Harmonic Convergence" and it took place on August 17 & 18, in 1987.

This name was given to label the first globally synchronized meditation, which was orchestrated by José Argüelles. The dates correlated to an exceptional alignment of planets in our solar system.

The timing of the Harmonic Convergence correlated with the Mayan calendar, with some consideration also given to European & Asian astrological traditions. The chosen dates had the distinction of marking a planetary alignment with the Sun, Moon and six out of eight planets being "part of the grand trine."

According to author, Tony Shearer (*Lakota*), the dates of the Harmonic Convergence was the end of the "9 Hells" and the beginning of the "13 Heavens" in the Aztec Calendar, which meant the end to the eradication of the wisdom of Mesoamerica.

Today, Mesoamerica (*Quetzal*) teachings are popular everywhere, as well as the wisdom teachings of the Southern Condor & Northern Eagle. Inter-tribal gatherings, events, ceremonies, websites, organizations, Facebook groups, etc. are too numerous to name.

## **LEADERSHIP**

Mad Bear knew that the key towards moving forward is to establish good spiritual leadership to lead the masses through the process of Purification. The reunification of the Eagle, Quetzal and Condor and the appearance of leaders who have converged to fulfill this prophecy indicate that the forces of inter-tribal unity consciousness are leading humanity on the right path.

### ***(Reference Material)***

- Patricio Dominguez live & recorded lectures and phone discussions
- "The Eagle and the Condor prophecy" (by Ryan Andersen, Pachamama.org, July 17, 2012)
- "Unraveling Some Strands: Seeking the Origin of the Prophecy of the Eagle and Condor" (article by Robert Tindall, RealitySandwich.com, 2012)
- "The Harmonic Convergence of August 16–17, 1987" (VisionInConsciousness.org)
- "The Mayan Code" (article by Barbara Hand Clow, Bear & Co./Publisher, March 29, 2007)

- "The Fourth Way: An Indigenous Contribution to Building Sustainable & Harmonious Prosperity in the Americas and Beyond" (written by the 4 Worlds International Institute, IndigenousNativeAmericans.com, June 13, 2012)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)
- "Our History" (SUT-GatheringOfEagles.org)
- "Resplendent Quetzal" (Wikipedia)

## **U.N. AGENDA 21 & GLOBALIZATION**

***(A major threat to inter-tribal unity)***



**"The battle to save the planet will replace the battle over ideology as the organizing theme of the New World Order."**

**-Lester Brown (Council on Foreign Relations member)**



There is great danger when indigenous affairs are being discussed & coordinated via the United Nations, an organization which is beholden to the self-interests of the global banking cartel (*World Government*) and its Agenda 21, which has now morphed into Agenda 2030 & Vision 2050.

At its core, United Nations' Agenda 21 is about "control" of all land, natural resources, and entire populations. It seeks to control the air by regulation of carbon emissions, the ground through "sustainable" development, and the sea through environmental regulations.

**U.N. Agenda 21 is a comprehensive plan of action to be taken globally, nationally, and locally by organizations of the United Nations system, governments, and major groups in every area in which humans impact the environment. Because being human will always impact the environment, Agenda 21 thus paves the way for extraordinary U.N. authoritarian control.**

In 1992, no less than 178 nations gathered at Rio de Janeiro for the first ever United Nations' conference on "Environmental Sustainability", which rubberstamped the U.N. Agenda 21. For a glimpse into the future of what the U.N. Agenda 21 would look like, watch the movie, "The Hunger Games", and you will see plenty of parallels.

**"The common enemy of humanity is man. In searching for a new enemy to unite us, we came up with the idea that pollution, the threat of global warming, water shortages, famine and the like would fit the bill. All these dangers are caused by human intervention, and it is only through changed attitudes and behavior that they can be overcome. The real enemy then, is humanity itself."**

**–Club of Rome Publication (1972)**

In so many words, the United Nations seeks to co-opt, via individual governments, and eventually, a "One-world government," privately held land under the auspices of ensuring its "Sustainability". Worse still, the U.N.'s Agenda 21 has even laid out plans for "depopulation" or rather, "population control", which would minimize the world population from 7 billion people to approximately 500,000. This agenda is a major threat to inter-tribal unity!



## CLIMATEGATE

So-called "man-made Global Warming" (*now referred to as "Climate Change"*) and forced mass human sterilization, has long been lumped together in the name of "Sustainable Development". The Global Warming scam was greatly exposed by the "Climategate" email scandal of 2009, where hacked documents & communications from the University of East Anglia's Hadley Climate Research Unit had been published on the Internet. The information revealed how top scientists conspired to falsify data in the face of declining global temperatures in order to prop up the premise that man-made factors are driving climate change.

The documents & emails illustrated how prominent climatologists, affiliated with the United Nations' "International Panel on Climate Change", embarked on a coordinated campaign to ostracize climate skeptics and use their influence to keep dissenting reports from appearing in peer-reviewed journals, as well as using cronyism to avoid compliance with Freedom of Information Act requests.

## INTER-PLANETARY CLIMATE CHANGE

No one can deny that neglectful human activity is killing our Earth Mother and that there is always changes happening with the climate, however, there are macro "Climate Change" events occurring not just here on Earth, but, throughout the entire solar system due to the sunspot activity of our Sun, relating to the Galactic Timepiece.



**“Maurice Strong, the man who introduced the idea of “Global Warming” at the Rio Earth Summit in 1992, set the initial charge to the IPCC in a way that completely ignored anything about potential impacts of the Sun, choosing to focus only on potential human causes.”**

**-Thrive Movement**

Scientific data on “Climate Change” (*including NASA’s itself*) reveals the following information:

**Sun: More activity since 1940 than in previous 1150 years, combined.**

**Mercury: Unexpected polar ice discovered, along with a surprisingly strong intrinsic magnetic field; for a supposedly “dead” planet.**

**Venus: 2500% increase in auroral brightness, and substantive global atmospheric changes in less than 30 years.**

**Earth: Substantial and obvious world-wide weather and geophysical changes.**

**Mars: “Global Warming”, huge storms, disappearance of polar icecaps.**

**Jupiter: Over 200% increase in brightness of surrounding plasma clouds.**

**Saturn: Major decrease in equatorial jet stream velocities in only 20 years, accompanied by surprising surge of X-rays from equator.**

**Uranus: “Really big, big changes” in brightness, increased global cloud activity.**

**Neptune: 40% increase in atmospheric brightness.**

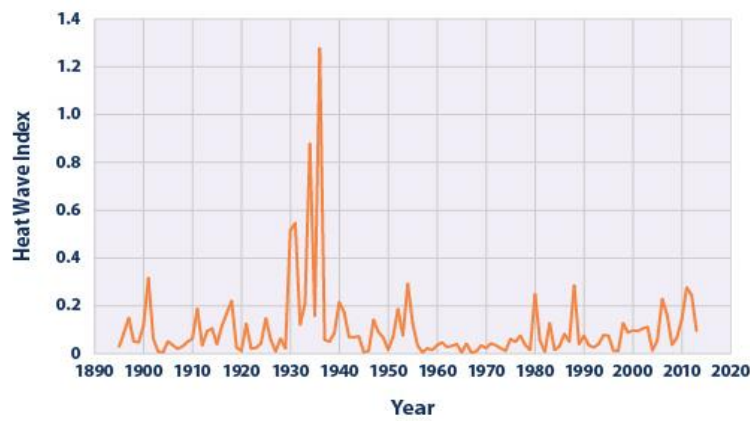
**Pluto: 300% increase in atmospheric pressure, even as Pluto recedes farther from the Sun.**

Despite NASA’s knowledge of inter-planetary Climate Change, it hasn’t stopped them from participating in what might be the largest scientific fraud ever uncovered. NASA and the NOAA have been caught red-handed altering historical temperature data to produce a “Climate Change narrative” that defies reality.

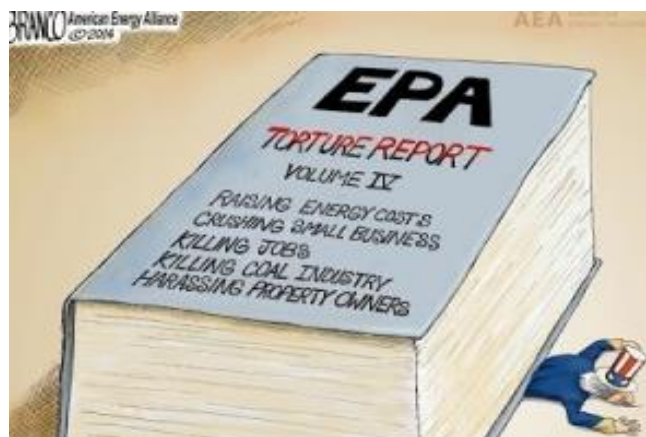
Historical temperature data for the United States were deliberately altered by NASA & NOAA scientists in a politically-motivated attempt to rewrite history and claim that Global Warming is causing U.S. temperatures to trend upward. The data had actually shown a cooling trend.

This story of alterations by NASA & NOAA broke worldwide in 2014 across the media, reporting that NOAA's U.S. Historical Climatology Network (*USHCN*) had been "adjusting" its record by replacing real temperatures with data "fabricated" by computer models.

## ENVIRONMENTAL PROTECTION AGENCY



The EPA's own "Heat Wave Index" data indicates that the United States was far hotter in the 1930's than it is today.



The Environmental Protection Agency was created by the Richard M. Nixon administration via an Executive Order. There was no vote in Congress. Today the EPA has an annual budget of \$9 billion and some 18,000 employees. Not satisfied with the authorized powers given it to ensure clean air & water, the EPA has never ceased to seek expanded powers and it has been (*throughout the Obama administration*) working at the behest of Agenda 21.

The EPA is moving towards the control of water, food and property rights, thus paving the way for Globalist interests to obtain control over the nation's water and food supply, as well as usher in a society which has no private property rights.

The EPA has no real concern for our Earth Mother. On August 5<sup>th</sup>, 2015, three million gallons of toxic mine water & sludge was accidentally released by the EPA, which contaminated the Animas River, San Juan River and the Colorado River in Utah. This disaster affected Navajo and Southern Ute tribal lands. Among the heavy metals detected in this spill, the recorded lead levels alone were 12,000 times higher than normal.

EPA officials admitted that the impacts of this spill could stretch years into the future.



**"It is unfortunate that we have to once again tell our people to stay away from the river due to the release of dangerous chemicals into our water."**

**-Russell Begaye (President, Navajo Nation)**

Some suspect that this “accidental” toxic spill was actually a scheme to secure cleanup funding via taxpayer funds. Retired geologist, Dave Taylor, actually sent a letter to the editor of “The Silverton Standard” and “The Miner”, who published his prediction that “EPA officials would pollute the Animas River on purpose in order to secure Superfund money.”

## **CARBON & CARBON TAXES**

Carbon Dioxide ( $CO_2$ ) emitted by human activity is considered to be the main Greenhouse Gas contributing to “Climate Change”, according to Agenda 21. This obsessive fear of carbon, carbon emissions and carbon dioxide is totally irrational. As any good text book on biology will tell us, all life on this planet is carbon-based.

Every living thing, whether plant or animal is composed of carbon compounds. The building blocks for life are made of carbon. The dry matter of plants, whether they are giant trees or tiny grasses, is more than 90% carbon. The entire animal kingdom is also composed of carbon. Every human organ, nerve, and the trillions of cells right down to our DNA is composed of carbon compounds. The world of living things is an amazing dance of living carbon.

The entire lithosphere, hydrosphere, atmosphere and biosphere is therefore saturated and permeated with carbon. Carbon is among the most ubiquitous substances on this planet. It is irrational nonsense to claim that something as ubiquitous as carbon has become a threat to either life or the environment. Every living thing, whether plant or animal, can only exist by absorbing carbon from the environment and by emitting carbon into the environment. Neither life nor the ordered existence of this planet as we know it could continue to exist without this continuing vital exchange and circulation of carbon and carbon dioxide between lithosphere, hydrosphere, atmosphere and biosphere.

Thus, the bottom line is that carbon dioxide is not an environmental “pollutant”. It is, along with oxygen for all living creatures, vital to the growth of all vegetation. The more  $CO_2$  the better crops yields, healthier forests and greener lawns will occur. From a purely scientific point of view, it is absurd to reduce carbon emissions.

Based on the assumption (*deception*) by Agenda 21 that Greenhouse Gas is contributing to Climate Change, a global economic system has been proposed that envisions the trading & control of carbon emissions. Agenda 21 pushes the idea that there must be an economic incentive to polluters to reduce their carbon footprint.

The reign of control over the system of carbon trading and the carbon economy would be in the hands of the major banks, such as Goldman Sachs, Morgan Stanley and JP Morgan. Thus, the World Bank, One World Government, would run the global economic system. They would be able to determine the winners & loser in this carbon game and would pit countries, like China & America, against each other, weakening one nation's ability (*the later*) to be energy self-sufficient in contrast to the other who has been granted (*for the time being*) self-sufficiency.

## **GREENHOUSE GAS CAUSES "GLOBAL WARMING" HOAX**

**"A global warming treaty (*Kyoto*) must be implemented even if there is no scientific evidence to back the Greenhouse effect."**

**-Richard Benedick (*Brazil, Deputy Assistant at U.N. Earth Climate, 1992*)**

In 2008, to debunk the so-called "consensus" on Global Warming (*Climate Change*) more than 650 international scientists signed a report dissenting over man-made Global Warming claims. The same year more than 31,000 scientists across the United States, including 9,000 Ph.D.'s, in fields such as "Atmospheric Science" and "Environment", signed a petition rejecting the assumption that human production of Greenhouse Gases is damaging the Earth's environment.

**"Air conditioners and refrigerators are as big of a threat to life as the threat of terrorism posed by groups like the Islamic State."**

**-John Kerry (*Secretary of State*)**

**"So a world-wide effort is launched to convince the people that our existence is threatened (*Problem*) by the phenomenon of Climate Change that humans beings are causing, and that we should be very afraid (*Reaction*), and our only hope is to enforce coordinated global action to reverse it (*Solution*)."**

**-Thrive Movement**

## **GLOBAL COOLING?**

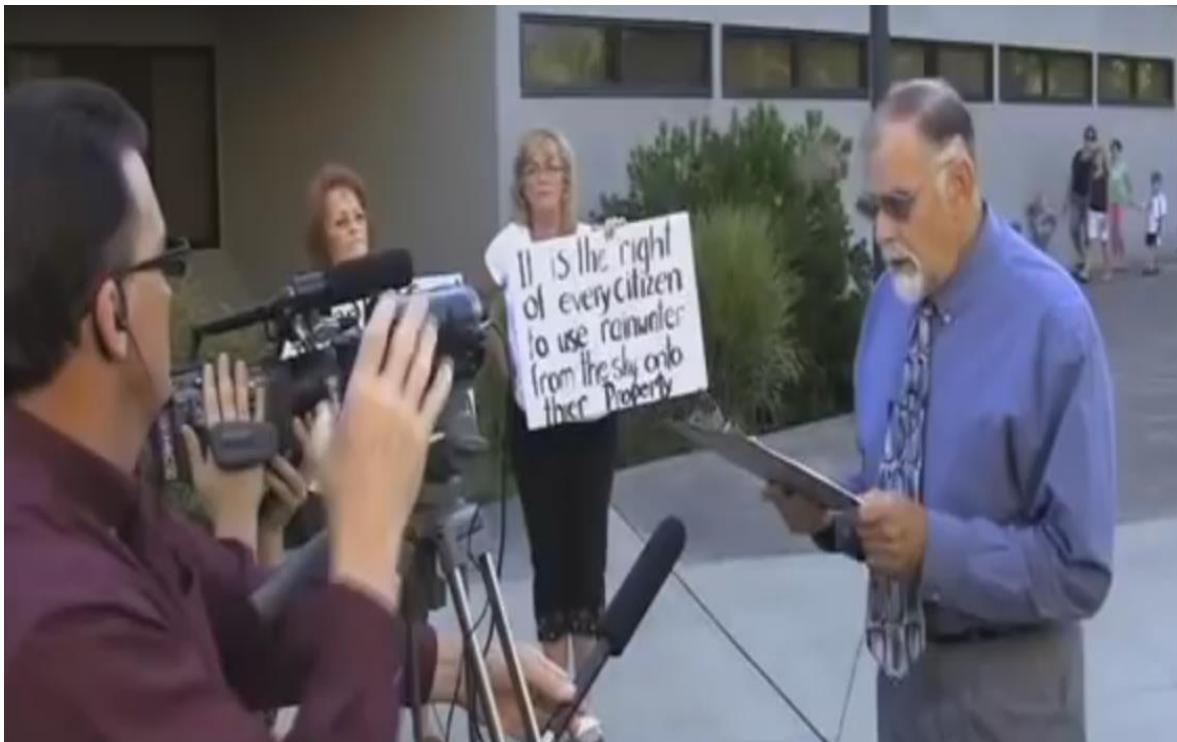
We must not forget that the same forces opposed to inter-tribal unity and who advance the scare tactics of "Global Warming", are the same forces who "cried wolf", warning us of "Global Cooling" in the 1970's.



So-called climate scientist, Stephen Schneider, a former Global Cooling promoter, told Discover Magazine in 1989, "To capture the public imagination, we have to offer up some scary scenarios, make simplified dramatic statements and little mention of any doubts one might have. Each of us has to decide the right balance between being effective and being honest." Stephen understands psychological warfare tactics; using fear as the best motivator to convince people to give up their resources & freedom to battle some identified evil for "the good of the group".

## **HUMAN ACTIVITY TO BE MANAGED UNDER AGENDA 21**

The philosophy behind Agenda 21 and the Globalist elite is that they believe you cannot be trusted to do the “right thing” with your own property and that your activity must be “managed” for the greater good. They believe that by controlling you and restricting your liberties that they are “saving the planet”. Along these lines, Bill Clinton established the President’s Council for Sustainable Development, which created the International Code Council that drafted “international codes” that are intended to replace existing building codes all over the United States.



These international codes relate to Building, Residential, Fire, Plumbing, Fuel Gas, Energy Conservation, Maintenance, Private Sewage Disposal, International Zoning, Green Construction, etc. This may result, and already has, in there being city bans on home gardening, collecting rain water and living off-the-grid.



## THE END OF NATIONAL SOVEREIGNTY

**“In the next century, nations as we know it will be obsolete; all states will recognize a single, global authority. National sovereignty wasn’t such a great idea after all.”**

**-Strobe Talbot (*President Clinton’s Deputy Secretary of State*)**

In order for One World Government (*New World Order*) to establish complete dominion over the planet, the end of National Sovereignty (*Nation States*) is their top priority. Thus, there is a big battle going on between Globalist interests versus Nationalist interests.

The United States, with its history of so-called “Independence”, free speech, right to bear arms, etc., stands in stark opposition to Globalist interests, especially now, with American Nationalism & Populism on the rise. Nationalism is also rising in European countries like England, who voted (*Brexit*) to leave the Globalist-created “European Union”.

In 2013, The Council on Foreign Relations (*CFR*) unveiled a document, “Challenges for Global Governance” that deconstructed the Globalist agenda. It stated, that in addition to eroding National Sovereignty through the promotion of “Free Trade” deals and treaties, the CFR has pushed behind the scenes for economic collapse, humanitarian intervention, destabilization of the Middle East, geopolitical reorganization and control of the Internet.





**"The agenda of global governance exists, and the move toward a One World Government is being executed. The solutions being discussed at think tank conferences in a wide range of disciplines from geopolitics, to science, to health, to economics and communications are all beginning to coalesce into an overall agenda of centralized control. This fusion is manifesting at an accelerated pace in tandem with the rapid awakening of humanity to its condition of increasing servitude."**

**- "Challenges for Global Governance" (CFR)**

**"The current globalism in trade, from NAFTA, CAFTA, and AFTA to the impending TPP, serve as a template for the ongoing effort to globalize nations and destroy National Sovereignty."**

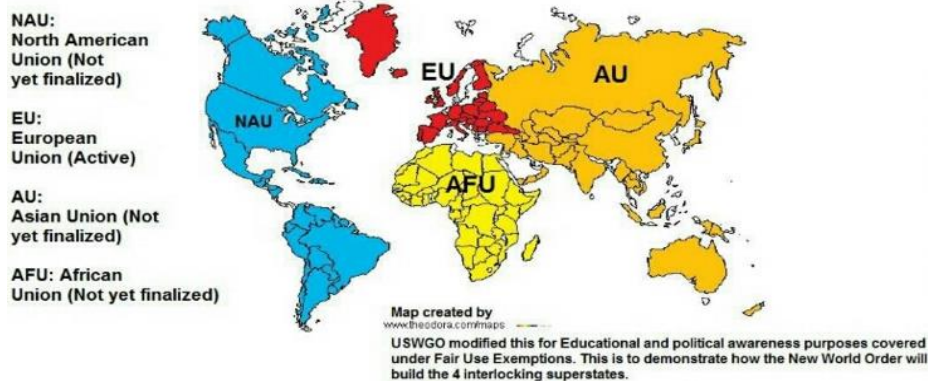
**-Richard Haass (CFR president)**

## **GLOBALISM IS COMMUNISM RE-BRANDED**

Although seemingly inconsistent, today's Communist forces (*Marxists*) have joined forces with the fabulously wealthy as the only route to sufficiently reduce (*in number*) the enormous middle class of the western world in America & Europe and increase (*in number*) the lower class, who they consider easy targets to manipulate & exploit. Traditionally, communists killed or banished intellectuals and the rich (*upper middle class*). Today, instead of being purged, in the "New Communism", the rich (*upper middle class*) are courted, intellectuals embraced and celebrities (*like Leonardo Dicaprio via his support of Agenda 21 policies*) sought out for their influence and endorsement.

Communism has been rebranded as "Globalism", but its attributes are unmistakable; the never realized "claim" to want to elevate the poor. This so-called elevation will take place via the elite's social engineering (*Social Service*) programs and centrally planned economy, where "open borders" are encouraged regardless of the destruction it may bring to the country and the death to its National Sovereignty.

## The New World Order Diagram



International trade deals greatly serve the interests of World Government's communist aims. The primary result of the North American Free Trade Agreement (*NAFTA*), for example, has been to send American manufacturing jobs to Third World nations for cheap (*slave*) labor, which has been devastating to the American middle class. Through these international trade deals, One World Government plans to divide the planet into 4 interlocking centrally-planned super-states; North American Union, European Union, Asian Union and African Union. Fortunately, this Globalist aka Communist plan is falling apart due to the rise of Nationalism (*Populism*).

### CULTURAL MARXISM

Discernment is needed when taking into account the writings of individuals who are pushing Communist propaganda. Some offer sincere & honest appraisal & criticism of Capitalism, which has been thoroughly corrupted in many ways, while others are deceptively using their writings to covertly push a Globalist aka "Leftist" agenda of "Cultural Marxism".

This Cultural Marxist agenda, which ties perfectly into the Globalist Agenda 21, was birthed by the Institute for Social Research aka "Frankfurt School", in 1930, in Frankfurt, Germany. It mixes the ideas of Sigmund Freud with those of Karl Marx, criticizing every pillar of Western culture; family, democracy, common law, freedom of speech, and others. The hope of Cultural Marxism is that these pillars will crumble under pressure. This agenda also splits society into two main groups; oppressors & victims.

The “anti-establishment” social movements of the 1960’s, like black power, feminism, gay rights, sexual liberation, etc., pushed (*unbeknownst to many of its participants*) the Cultural Marxist agenda into the mainstream. The Frankfurt School’s ideals caught on like wildfire across American universities. Today, these so-called institutions of higher learning are breeding grounds for Cultural Marxism, Social Justice Warriors and their anti-1<sup>st</sup> amendment “political correctness”.

On college campuses, Howard Zinn’s book, “A People’s History of the United States”, has become a vehicle by which the Cultural Marxists have reached hundreds of thousands of American students with its message (*propaganda*) that the story of America is that of oppression. This is true! However, there is “the rest of the story” and a greater story to be told, with much complexity. It’s not a simple case of Black & White. There is a large area of Gray that ties into our present political-economic battle of Globalist forces verses Nationalist forces and a potential 3<sup>rd</sup> World War that appears to be looming, if the Great Law of Peace and inter-tribal unity fails to manifest.

## **COLOR REVOLUTIONS**

“Color Revolutions” are youth-driven revolutions, under the guise of “promoting democracy”, conducted against countries abroad to bring them into line with Globalist strategies. The recipe is always the same. Student & youth movements lead the way with a fresh face, attracting others to join in as though it were “the fashion”, the cool thing to do. There’s always a logo, a color and a marketing strategy.

Colored Revolutions always occur in nations with strategic, natural resources, like gas, oil, military bases and geopolitical interests. Protests & destabilization actions are usually planned around an electoral campaign process to raise tensions & questions of potential fraud, and to discredit the elections in the case of a loss for the opposition, which is generally the case. The strategy seeks to debilitate & disorganize the pillars of State power, neutralizing security forces and creating a sensation of chaos & instability.

The objective of Color Revolutions is not to destroy the armed forces & police, but rather convince them to leave the present government (*usually via a CIA-led coup*) and understand that there is a place for them in the government of tomorrow.

Youth are used to try and debilitate security forces and make it more difficult for them to engage in repression during public protests.

Color Revolutions are well-planned strategies directed towards the security forces, public officials and the public in general, with a psychological warfare component and a street presence that give the impression of a nation on the verge of popular insurrection.

### **COLOR REVOLUTION: PURPLE OR RED-WHITE-BLACK-YELLOW**

At present, the same Globalist operatives that ignite Color Revolutions abroad appear to be that the same operatives who are now at work inside of the United States to create chaos, instability & destabilization.

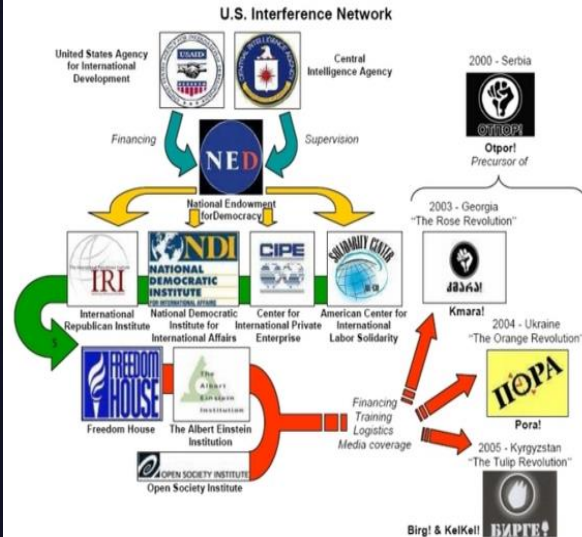
Memos & documents published (*leaked*) by DCLeaks shed light on billionaire globalist, George Soros, and his so-called "progressive" organization, "Open Society Foundations" (*O.S.F.*). They reveal the billionaire's attempt to organize a "national movement" to create a "federalized" police force.

These leaked George Soros documents also indicate that the Open Society Foundations were interested on how to properly steer ostensible "grassroots" organizations, such as "Black Lives Matter", to achieve their goals. O.S.F. saw the police killings of Mike Brown, Eric Garner, Walter Scott and Freddie Gray as an opportunity to implement this mission of federal police guidelines. O.S.F. was thinking of ways to capitalize on police killings to "create a national movement" to implement their (*color*) agenda.

A leaked memo also showed that George Soros was potentially funding the Black Lives Matter movement to the tune of \$650,000.

**"The American people must quickly learn the formula behind Color Revolutions, destabilizations, and the agendas of the world oligarchy before it becomes too late for us all. They must learn that simply because "leaders" appear to them, attempt to speak the same language and articulate rage does not mean that these leaders are men of the people."**

**-Sign of the Times (*website*)**



George Soros' Open Society-affiliated organizations are deeply connected to numerous Color Revolutions, such as the Arab Spring, and other uprisings across the world. They have been intimately involved in the coup that took place in Ukraine against a democratically-elected government, and the subsequent ratcheting up of Cold War tensions with Russia. As a result, the current president of Russia, Vladimir Putin, has kicked George Soros-related organizations out of his country. We should do the same in the U.S.

Color Revolution-style coordinated media campaigns to provide the general public with a false perception of events with false narratives, the use of social media & slogans and the deployment of "swarming adolescents" in the streets of the United States, as of late, is indicative that the Color Revolution is here. Some believe that Purple will become the designated color of the American Color Revolution.

George Soros' Open Society, and similar organizations, like the Tides Foundation (*a Soros charity*), has ties to many environmental groups. There is no doubt that the majority of native & non-native activists who work for these groups, at the lower level of their hierarchical organizational structure, are most likely well-intentioned people who have a sincere desire to protect the environment and our Earth Mother, with no knowledge about Agenda 21.

Soros-funded environmental groups, like Green Peace, Sierra Club, EarthJustice (*hired legal defense for Standing Rock Sioux tribe in pipeline lawsuit*), Rainforest Action Network, Aspen Institute, Defenders of Wildlife, People's Climate March and The Indigenous Environmental Network (*Indigenous Rising Media*), along with many social justice organizations (*Black Lives Matter, La Raza, Workers World Party, Revolutionary Communist Party, etc.*) and PR firms (*like Pyramid Communications, seen at #NODAPL protests in North Dakota*), at times may intermingle with Native American affairs. This convergence of political-environmental agendas with Native American affairs will most likely confuse & disorient attempts for American Indians to unify and protect their sovereign lands & Earth Mother.

***For example: "Earth Guardians", are a Native American-influenced collective of young activist kids who undoubtedly have legitimate heartfelt concerns for Mother Earth and the damage that pollution is inflicting upon her. However, their "Climate Change" lawsuit against the federal government in the U.S. District Court, for the District of Oregon, has damaging repercussions. By the very fact that these kids and their lawsuit have become a cute & fashionable "pop culture" meme for the social networks, they have essentially become viral poster children for the United Nations' Agenda 21. They are popularizing the image of Native Americans youth standing against "Climate Change" & "Global Warming".***

Thus, if the American Indian Unity Movement, does not use discernment in dealing with their present & future Native sovereignty-environmental issues, the actual color of the American Color Revolution may become Red-White-Black-Yellow.

## **GOLDEN AGE OR TECHNETRONIC ERA**

**"The Technotronic Era involves the gradual appearance of a more controlled society. Such a society would be dominated by an elite, unrestrained by traditional values."**

**- Zbigniew Brzezinski**

**“Persisting social crisis, the emergence of a charismatic personality and the exploitation of mass media to obtain public confidence would be the steppingstones in the piecemeal transformation of the United States into a highly controlled society.”**

**- Zbigniew Brzezinski**

The choice is ours! We can participate in a new Golden Age or we can fall into fear and descend into the Technetronic Era. To further understand why the Globalists are using Color Revolutions and attempting to destroy National Sovereignties, check out the Club of Rome commissioned writings of Zbigniew Brzezinski, who was at the time, President Carter’s National Security Advisor. He also worked with David Rockefeller to form “The Trilateral Commission”, in 1973.

These writings by Zbigniew outline a post-industrial “Zero Growth Plan” designed in part to cripple the United States industry in order to usher in a New World Order.

## **AGENDA 21 GETS A MAKEOVER**

Agenda 21 has been greatly exposed via independent journalism on the Internet and spread over the social networks by concerned individuals. Now it’s getting a makeover. Agenda 21 has morphed into Agenda 2030 & Vision 2050. Perhaps the single most striking feature of Agenda 2030 is the practically undisguised roadmap to Global Socialism, Corporatism and Fascism, as countless analysts have pointed out.

Agenda 2030, Goal #10, calls on the United Nations, national governments, and every person on Earth to “reduce inequality within and among countries.” To do that, it will “only be possible if wealth is shared and income inequality is addressed.” Agenda 2030 makes clear that so-called “National Socialism” to “combat inequality” domestically is not enough; “International Socialism” is needed to battle inequality among countries.

In simpler terms, Agenda 2030 is preparing western taxpayers to prepare to be fleeced so that their wealth can be redistributed internationally as their own economies are cut down to size by Big Government. Of course, as has been the case for generations, most of the wealth extracted from the productive sector will be redistributed to the United Nations and Third World regimes (*dictators*); not to the victims (*the poor*) of those regimes who have been impoverished via domestic socialist/totalitarian policies.

Wealth redistribution alone, however, will not be enough. Governments, according to Agenda 2030, must also seize control of the means of production, either directly or through fascist-style mandates.

To meet the investment needs of the Sustainable Development Goals, the global community needs to move the discussion from billions in ODA (*Official Development Assistance*) to "trillions" in investments of all kinds. But the money needed to implement Agenda 2030 and other United Nations schemes is only part of the cost. Other parts include the loss of our national independence & freedom that the rise of Global Governance & Global Socialism would surely entail.

## **VISION 2050**

Similar to Agenda 2030, Vision 2050 is an agenda drafted by a consensus of 29 leading global companies from 14 industries and is the result of an 18-month long combined effort. They came up with a plan for how we are supposed to live by 2050, of course, without the people's output. These experts & CEO's have decided what constitutes "global sustainability" without consulting us.

Vision 2050, Agenda 2030 and Agenda 21 are beholden to the self-interests of World Government and their global banking cartel. Even if man-made "Global Warming" & "Climate Change" were factual, the Globalists' self-serving agendas, wearing the mask of "environmentalism", would still be used to divide & conquer the planet. Globalism via Agenda 21, Agenda 2030 and Vision 2050 are a major threat to inter-tribal unity consciousness.

### **(Reference Material)**

- "Withdraw Consent: A shout heard around the world" (article by Doreen Ann Agostino, [OurGreaterDestiny.wordpress.com](http://OurGreaterDestiny.wordpress.com), August 26, 2015)



- "Agenda 21 is being rammed down the throats of local communities all over America" (TheEconomicCollapseBlog.com, December 23, 2012)
- "Solar System Changes" (article by Richard Hoagland & David Wilcock, SoundofHeart.org, February 7, 2013)
- "The birth of Cultural Marxism" (ZeroHedge.com, August 12, 2016)
- "UN Agenda 2030: A recipe for Global Socialism" (TheNewAmerican.com)
- "Leaked Soros memo reveals potential plan to use Black Lives Matter to federalize US police" (FreeThoughtProject.com, August 31, 1916)
- "Globalism through U.N.'s Agenda 21, Agenda 2030, and Vision 2050" (FreedomOutpost.com)
- "Let's talk for real about humans and climate change" (ThriveMovement.com)
- "Global Warming data Faked by government" (NaturalNews.com, 2014)
- "A new form of regime change made in the USA" (GlobalResearch.ca, 2011)
- "The EPA legally controls all water, food production and private property" (TheCommonSenseShow.com, October 26, 2013)
- "Organizations funded by George Soros" (DiscoverTheNetworks.org)
- "Retired Geologist predicts EPA toxic spill" (PJMedia.com, August 12, 2015)
- "US Color Revolution include Soros" (ZeroHedge.com, November 12, 2016)
- "George Soros: the hidden hand behind Color Revolutions" (Sott.net)
- "Science Meets UN Agenda 21, Eugenics and Population Control" (article by John O'Sullivan, Principia-Scientific.org, March 18, 2013)
- "Interplanetary Day after Tomorrow?" (EnterpriseMission.com, 2004)
- "Obama: America must surrender Sovereignty" (BlacklistedNews.com, 2016)
- "ClimateGate for Dummies" (Infowars.com, November 27, 2009)
- "Communism rebranded as Globalism" (WND.com, October 3, 2016)
- "Is the Carbon Tax the death of Democracy" (GlobalResearch.ca)
- "Tribe struggles with Toxic Spill" (RT.com, August 14, 2015)
- "An irrational fear of Carbon" (BobBrinsmead.com, 2008)
- "Technetronic Era" (TheForbiddenKnowledge.com)

## **FEMININE PRINCIPLE**

### ***(Bringing back the Balance)***

**"This society is completely sick; it is time for the women to gather together and heal each other, then they will go to heal the men."**

**- Grandmother Windrider (*Mayan*)**



**"The suppression of the feminine principle, especially over the past two thousand years, has enabled the ego to gain absolute supremacy in the collective human psyche."**

**- Eckhart Tolle**

You may have noticed that this E-Book has been written from the male perspective, covering male dominated Spiritual Activism of the last 60 years. It is time for a change! Our society & planet is sick. It's time for the women to gather together, heal, and then come heal the men. This indeed, is beginning to happen. Females are breaking the patriarchal silence. The Grandmothers are coming together, dreaming and initiating future gatherings to bring back the balance and restore natural order.

2012 has shifted the energies on this planet to a slightly positive & feminine dominated orientation that is in alignment with the Galactic Timepiece in accordance with the laws of our Quantum Universe.

**The power of Matriarchy is returning! The Sacred Feminine energy is back! The women will teach the men the lost art of... Creationing!**

**"A nation is not conquered until the hearts of its women are on the ground.  
Then it is finished no matter how brave its warriors  
or how strong their weapons."**

**- Tsistsistas (*Cheyenne*)**

## **DEVINE FEMININE**

The sacred interchange of energy of The Great Mystery flows from spirit to matter, and from matter back to spirit. Matter symbolically represents the womb of the Mother. The Mother anchors the energies released from spirit (*Father*) into matter (*Mother*). She brings the formless of spirit into form. The Devine Feminine is the highest expression or aspect of man & woman and we need both the Father & Mother for wholeness & balance.

**"A circle of women may be the most powerful force known to humanity. If you have one, embrace it. If you need one, seek it. If you find one, for the love of all that is good and holy, dive in. Hold on. Love it up. Let them see you. Let them hold you. Let your reluctant tears fall. Let yourself rise fierce and love great. You will be changed. The very fabric of your Being will be altered by this. If you allow it. Please, allow it."**

**- Jewels Wingfield (*A Womb Wisdom Keeper*)**

## **THE SUBJECT OF MATRIARCHY**

**"The woman is in rhythm with the entire universe.  
Men get in rhythm by honoring the female."**

**-Russell Means**



Russell Means (*Oglala Lakota*) had a lot to say on the subject of Matriarchy.

According to Russell, Matriarchy was the rule of human existence for eons and the vast majority of indigenous people in the world are still Matriarchal. A Matriarchal society is a nurturing & caring society. Patriarchy is fear based. It's a fear based society.

Russell quoted his ancestor, Chief Luther Standing Bear (*Oglala Lakota*), "If you don't know the forest, you will come to fearing the forest. And what you fear, you will want to destroy". Russell said, "That is Patriarchy, in fear and out of balance."

Patriarchy has a 6,000 year recorded history, which shows that men are incapable of leadership. When one takes a close look at the histories of all Patriarchal empires, you will find that they make the same mistakes over and over and over and over again.

Under Matriarchy, females don't rule, there is balance between the men & women. Just like in the universe and in nature, there is a masculine & feminine balance in everything that is living.

Women live longer than men and can endure more pain and therefore have more endurance than men. It is a natural law to build your clan system based upon the lineage of women. Added to those obvious strengths, the female human being is the only creature in all of life that is purified naturally after every 28 days. Every woman knows that when they live in close proximity with one another, their purification cycles synchronize. When they live in a small village, therefore, they are not only in synch with one another; their purification cycle gets in rhythm with the universe, which is manifested through the full moon.

Freedom can only be achieved through a Matriarchal way of life. To be free, you have to be responsible, patient, caring and devoid of fear.

## THE ROLE OF WOMEN IN LEGENDS & STORIES

Though the American Indian cultures were often separated by thousands of miles, two common themes persisted; a deep personal connection to Earth and a sense of oneness with all beings and the processes of nature. Central to most Native American origin stories is that of woman being attributed as the "Mother", or woman as "Nature", woman as ancestral mother of tribe or clan, woman as bestower of culture, woman as the "Warrior Maiden", etc.

In some stories, Spider Woman or Grandmother Spider existed in the Original Womb Void at the beginning of time and spun her web while singing the world into creation, sometimes with the help of her two daughters (*Ut Set* & *Nau Ut Set*). In other legends Grandmother Spider made the four different races from colored clay (*red, white, black & yellow*).



Grandmother Spider is the creative female energy at the center of all spirit & creation. In other legends the Mother aspect is honored, as with the Keres, a Pueblo tribe.

The Oneida have a legend honoring the Warrior Maiden aspect of the Divine Feminine. An Oneida maiden (*Aliquipiso*) nobly sacrifices her life to save her people. When their ruthless enemy (*the Mingos*) invades their land, the Oneida flee into the mountains. The Great Spirit appears to the maiden telling her how she can lead the enemy into a trap so that they can easily be destroyed. It involves great personal sacrifice, and at the end, her life.

Legends & stories are central to American Indian culture and provide an oral means for transferring culture, history and tradition from one generation to another. Tribal leaders & medicine people also use stories to provide guidance for operating in and understanding the universe. Some stories prepare them for daily life, others forewarn of different supernatural entities, or of animal or plant entities they might encounter.

Legends & stories teach the right & wrong way to proceed in the natural & supernatural worlds, preparing Native Americans for their own experiences. Humans, animals, plants, spirits, supernaturals, and deities like Spider Woman and Corn Woman, are all connected and interconnected in the Great Web of Life.

**"The Old Ones say the Native American women will lead the healing among the tribes. Inside them are the powers of love and strength given by the Moon and the Earth. When everyone else gives up, it is the women who sings the songs of strength. She is the backbone of the people. So, to our women we say, sing your songs of strength; pray for your special powers; keep our people strong; be respectful, gentle, and modest."**

**-Village Wise Man of the Lakota**

## **WOMEN & MOON TIME**



From a Native perspective, women's periods are called being in one's "moon time", which refers to the monthly moon cycle. The moon goes around the Earth, perfectly, 13 times a year. In the Solar-Lunar calendar there are 13 months, 28 days each month. The female's biological cycle is 28 days as well. She is in sync with the natural procession of nature.

The forces opposed to unity consciousness imposed the Gregorian Calendar on indigenous (*Pagan*) people to break their connection to Mother Nature. This calendar was introduced in 1582 by the Pope. It, of course, is a 12 month calendar.

In most Native cultures, moon time is considered to be a sacred time; a time of inner purification. Moon time for a woman is considered a ceremony in itself. It represents the power of birth and the power of life. Women are "life-givers". Moon Time is a time of inward purification; a time of prayer, of actually asking the moon for guidance & assistance. At this time, women have to be careful not to take in negativity. The Grandmother Moon is there for guidance.

It is also very important that women in their Moon Time do not participate in ceremonies; including touching or handling any sacred objects (*pipes or medicine*). Menstruation signifies the power of birth, whereas ceremonies often signify a spiritual rebirth. The two do not mix. Ceremonies are about creating outward energy while moon time is about inner prayer. A lot of ceremonies also involve the sun, while Moon Time solely involves the moon.

## **MEDICINE WOMEN**

When the general public thinks of Native healers & "Medicine Men", they normally don't associate medicine with women. The truth is, some of the greatest medicine people were & are women.

Traditionally, Medicine Women were the local psychologists, therapists, physicians and marriage counselors. In some tribes, the Medicine Women were given the responsibility of making warrior shields, for it was believed that they had special powers that would give those war shields added protection for the owners.

The practicing of medicine ways was a full time job. The well-being & emotional balance of the tribe belonged to the Medicine Woman. In return for her services, she was cared for by the members of the village. She always had food, shelter, her needs met, assistance when it was needed and special spirit gifts that showed the honor & respect of her people.

The art of being a Medicine Woman has not been lost. There are more practicing Medicine Women alive today than ever before using the same old natural ways combined with today's new healing technologies. There are herbalists, naturalists, aroma therapists, massage therapists and those who teach spirituality, awareness, meditation skills, etc. The Medicine Women continues to care for their families & loved ones with all the tools available to them so they can walk in balance and live life in health & harmony.

**"The woman is the foundation on which nations are built. She is the heart of her nation. If that heart is weak, the people are weak. If her heart is strong and her mind is clear, then the nation is strong and knows its purpose. The woman is the center of everything."**

**- Art Solomon (*Ojibwe*)**

**"Before the men could go to war, it was customary for the women to make the moccasins. If the women did not want war, they did not make moccasins."**

**- Haudenosaunee teaching**

## **MAD BEAR AND HIS CLAN MOTHER**

Although, research so far has not provided documentation on Mad Bear's Bear Clan mother, there is footage of her in Bob Dylan's 1978 documentary "Renaldo and Clara". She is seen next to Mad Bear. Though she doesn't speak in this movie, you can see by her body language & statue, that she was truly a powerful & magnificent lady. This clan mother surely provided Mad Bear much strength & comfort. It is true that behind every great man there's a great women.



Note: This is a link to the actual film (*fast forward to 51:27 & 56:56 to see Mad Bear & his Bear Clan mother*): <http://dylantube.com/renaldo-and-clara-1978/>



***(Reference Material)***

- "The Best of Connecting Point: Russell Means on The Power of Matriarchy" (posted on The Best of Connecting Point channel on YouTube)
- "Russell Means talks about women/matriarchy" (posted on the Steven Lewis Simpson channel on YouTube)
- "The Awakening Script" (by Martin Humphreys, Lulu.com, April 27, 2015)
- "Sacred Wind/Divine Mother" (found on the home page of SacredWind.com)
- "Grandmother Spider: The Creatrix" (CelebrateDivineFeminine.com)
- "Living love for women" (written by Jewels Wingfield, jewelswingfield.com)
- "Patriarchy v. Matriarchy" (by Russell Means, RussellMeans.blogspot.com)
- "The Power of menstruation: Native American Moon time ritual" (TraditionalNativeHealing.com, June 15, 2015)
- "Medicine Women" (PowerSource.com)

**SUN BEAR & THE BEAR TRIBE**

***(Non-Native Mentorship)***



**"I do not think the measure of a civilization  
is how tall its buildings of concrete are,  
but rather how well its people have learned to relate  
to their environment and fellow man."**

**-Sun Bear (*Ojibwe*)**

The seeds of today's Inter-Tribal Unity Consciousness were paved by many dedicated medicine men & spiritual people of the past. Their attunement with native prophecies, like the Whirling Rainbow & White Buffalo prophecies, allowed these individuals to reach out to the human family of the 4 directions, including the "White Man" who has occupied much of the Red Man's pristine land on Turtle Island.

From the late 60's through the 80's, despite criticism & scorn by fellow Indians, Mad Bear, Rolling Thunder, David Monongye, Thomas Monongye, Semu Huaute, and others like Sun Bear (*Ojibwe*), Wallace Black Elk (*Lakota Sioux*), John & Mina Lanza (*Hopi*), Eddie Box (*Southern Ute*), Harvey Goodbear (Cheyenne-Arapaho), Oren Lyons (*Onondaga*), Larry Bird (*Santo Domingo-Laguna*), Craig Carpenter (*Mohawk*) and others, have reached out to their non-native brothers & sisters of America, Europe & Australia. As a result, much of today's inter-tribal unity consciousness has materialized due to their cross-cultural outreach & spiritual mentorship.

Sun Bear (1929-1992) was the most prominent of these men in regards to reaching out to non-native people in mass. Sun Bear was the publisher of "Many Smokes", a Native American monthly news magazine, which he founded in 1961. He was a supporter of the Unity Caravans and was one of the principal delegates at Mad Bear & Doug Boyd's Cross-Cultural Conference. In 1971, Sun Bear was instructed by Spirit to start working with non-native men & women. So he formed the Bear Tribe Medicine Society, based out of Spokane, Washington.

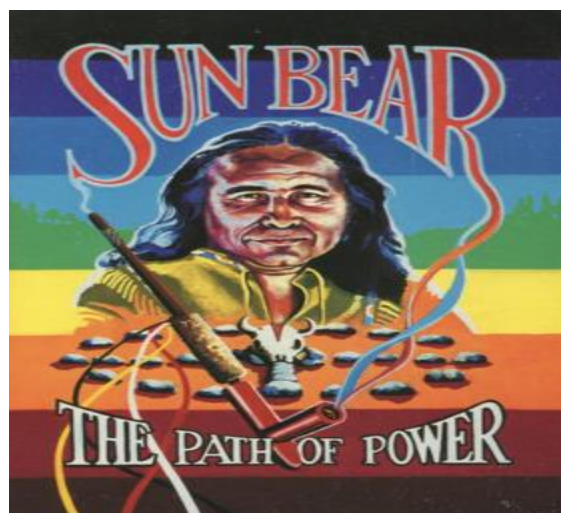
At his peak, Sun Bear was speaking to more than 10,000 people a year and he had 320 apprentices who had completed his apprenticeship program. He also founded Medicine Wheel Gatherings in 1981. In total, more than 60,000 people have attended 72 gatherings in the United States, Canada & Europe. In addition, Sun Bear authored a total of 9 books.

In 1993, the National Congress of American Indians issued a “declaration of war” against non-Indian “wannabes”, hucksters, cultists, commercial profiteers, and self-styled New Age shamans. Earlier that year, at the Parliament of the World’s Religions, in Chicago, activists also denounced the commerce in American Indians’ sacred traditions & spirituality. These issues dates back at least to the early 1980s, when Indian activists issued forceful condemnations of commercialized spirituality.

Sun Bear has been accused of selling Native American spirituality. This accusation has been used to assassinate his character; whether the accusation has some merit or not. Upon evaluation of Sun Bear’s entire life mission, accomplishments, sacrifices of material wealth, and the traditional path he walked, much of which is documented in his autobiography, “Path of Power”, he certainly appears to have been a legitimate “traditionalist”, medicine man and champion of inter-tribal unity consciousness. If this is the case, Sun Bear deserves proper recognition for his years of service & dedication to the cause.

At the 2015 Eagle Quetzal Condor gathering in Sedona, Arizona, a relatively large contingent of Northern European representatives had attended. Sun Bear’s outreach into Europe, beginning 35 years ago, certainly had a role to play in their appearance.

Fortunately, today there are many non-native people in the U.S and abroad who are walking on the Red Road and working hand-in-hand towards building an inter-tribal unity movement.



**"I feel that I can only follow the Rainbow Path and the Red Road of life, and accept all people as human beings wherever they may be, or whatever color of skin than may wear. I pray that others may come to the path of unity that will allow us to overcome the enemy of separation that is now trying to destroy all of the Earth."**

**-Sun Bear (*Ojibwe*)**

***(Reference Material)***

- "Hippies, Indians, and the Fight for Red Power" (by Sherry L. Smith, Oxford University Press, 1 edition, May 3, 2012)
- "Native American Spirituality: Freedom Denied" (article by Jim "PathFinder" Ewing, Manataka.org)
- "Path of Power" (by Sun Bear & Barry Weinstock, Touchstone; 1st Edition, April 9, 1992)
- "Fighting Colonialism with Hegemonic Culture" (by Maureen Trudelle Schwarz, State University of New York/Publisher, January 2013)
- "A Theft of Spirit?" (article by Christopher Shaw, TheTrackingProject.org, August 1995)
- "A Conversation With Native American Sun Bear" (MotherEarthNews.com, September – October, 1988)

**PROPHECY KEEPERS**

***(White Roots of Peace Council)***

**THE COUNCIL**

The "White Roots of Peace Council", a different entity from the touring White Roots of Peace collective founded by Ernest Benedict & Tom Porter, was created by Mad Bear sometime in the 1960's. The Council was set up to have meetings once a year in the 4 different areas of the continent. It is not a highly structured organization.



Will "Blueotter" Anderson (*Cherokee*) was designated by the Original Keetoowah Society's John "Red Hat" Duke as Council Speaker for the White Roots of Peace Council in 2000. Blueotter considers anyone who is interested in promoting Native prophecy as a member of it.



"Red Hat asked me to spearhead an effort to revive it until someone more senior appeared. I consider Mike Bastine and many others to be more senior. The verbiage White Roots of Peace 'Council' is my invention and an attempt to add some structure to it in the Internet era."

The White Roots of Peace Council and similar Peace Councils were long prophesied by the Hopi to occur once the "House of Mica" was built. All the original White Roots of Peace Council elders have "walked West" (*deceased*), all forewarning before their deaths that the Purification Day of The Hopi Prophecy would closely follow their "walk West." Only a few well-mentored sons & daughters remain to speak in their behalf.

The mission of The White Roots of Peace Council is to fulfill the wishes of Hopi, Cherokee and Iroquois "White Roots of Peace" gatherings elders in sending their prophetic messages around the world. The council intends to establish peace through the worldwide realization of our ancient common global "relatedness".

## **WILL "BLUEOTTER" ANDERSON**

In 1985, Mad Bear appeared to Blueotter in a dream suggesting that he follow up on his Cherokee genealogy. This later led Blueotter to Zula Brinkerhoff, adopted daughter of David Monongye, Keeper of the Hopi Prophecy, who then introduced him to John "Rolling Thunder" Pope.

## **RADIO SHOW**

Will "Blueotter" Anderson assisted John "Red Hat" Duke in framing the council's charitable arm, "Prophecykeepers Foundation". This foundation and the Prophecy Keepers radio show, on BlogTalkRadio.com, are both a ministry of the Oklevueha Native American Church of The White Roots of Peace, a 501(c) public foundation.

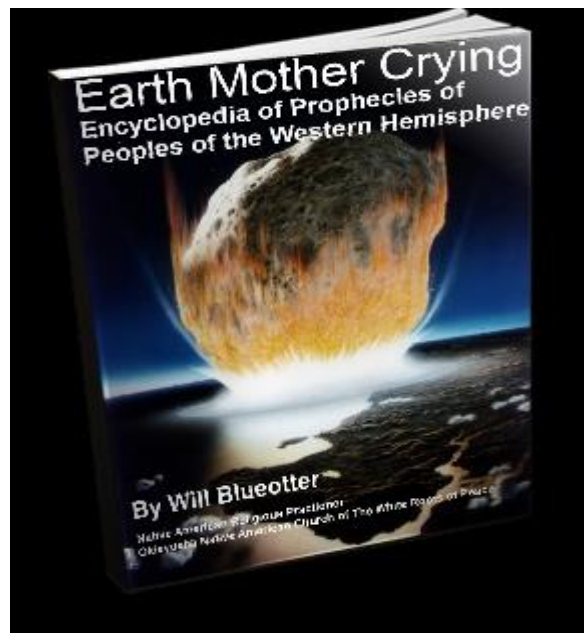
Blueotter hosts Prophecy Keepers radio, along with his co-host, "Mark the Badger". Since 2004, Blueotter has interviewed over 250 Native American elders & Prophecy Keepers, including Russell Means (*Oglala Lakota*), Stanley Krippner, Ed "Eagleman" McGaa (*Oglala Lakota*), Chief Golden Light Eagle (*Ihunktowan Dakota*) Clifford Mahooty (*Zuni*), Hunbatz Men (*Mayan*) Grandmother Barbara Morning Star (*Oglala Lakota*) and Carl Calleman.

## **EARTH MOTHER CRYING**

**"We ought to make a little trip there to Virginia Beach, to the Edgar Cayce's people. I've read up on all those Cayce readings, especially the prophecies. I've got copies of a lot of that stuff. And Nostradamus, too.**

**Did you ever read up on the prophecies of Nostradamus? What somebody ought to do someday pretty quick is go all across this country, the world. Really! And make a study of all the prophets, what they had to say. I bet a comparison of all their prophecies related to these next few decades would be an amazing thing. You'd think someone would jump at the chance to fund something like that. I mean, that'd be worth something. But then there'd be many who wouldn't know how to use it. Maybe they'd get more passive instead of more active. Like I've been saying all along, most people get confused between foresight and fate."**

**-Mad Bear (speaking to Doug Boyd)**



**"Someday someone will collect all the Native People's prophecies, myths and legends and will publish them in one place, so they could be compared with those of all Native Peoples worldwide. Then we really will have something."**

**-Mad Bear**

Mad Bear intended to write a book comparing prophecies from all over the world. His busy & never ending Spiritual Activism prevented him from writing his intended "Earth Mother Crying" book. Fortunately, Blueotter picked up the mantle by doing the necessary comparative research and writing an E-Book in 2003, using the same name.

Blueotter actually collected many cross-cultural prophecies for his newsletter in 1996. This was two years prior to learning about Mad Bear's intention to write "Earth Mother Crying".

Blueotter's E-Book is an encyclopedia of Native people's prophecies of Earth Changes that precede the coming age of "Universal Peace". It compares biblical & indigenous prophecy worldwide and teaches us how to prepare for the coming "Purification".



Other E-Books have been written by Blueotter to assist our preparation efforts and support the mission of the White Roots of Peace Council.



***(Reference Material)***

- "Spirits, Visions & Dreams" (announcement by Corrina Lynn Morning Star Ariel, groups.yahoo.com)
- "White Roots of Peace Council: Mission Statement" (ProphecyKeepers.com)
- "Mad Bear: Spirit, Healing and the Sacred in the life of a Native American Medicine Man" (written by Doug Boyd, Touchstone/Publisher, Dec. 1<sup>st</sup>, 1994)
- "Earth Mother Crying" (by Will "Blueotter" Anderson, Oklevueha Native American Church of The White Roots of Peace/Publisher, March 18<sup>th</sup>, 2003)

**MAD BEAR & THE STAR NATIONS**

***(Disclosure is here)***

**"The time will come when we must share our secrets and our close intimate relationship with the Star Beings."**

**-Ancient Native Prophecy**

**"Where do the records say the 1<sup>st</sup> people came from? You see them seven stars (*aka 7 Sisters of Pleiades*)? That's about it! That's the area, the way it's told to us."**

**-Mad Bear**

**"We were knowing about space travel way back in the covered wagon days"**

**-Mad Bear**

## **HOLDER OF THE HEAVENS**

**"Tarenyawagon united in one person the power of a God and a man, and gave him the expressive name of the "Holder of the Heavens", and was capable of assuming any form or shape that he chose, but appeared to them only in the form of a man, and taught them hunting, gardening and the knowledge of the arts of war. He imparted to them the knowledge of the laws & government of the Great Spirit, and gave them directions and encouragement on how to fulfill their duties & obligations. He gave them corn, beans and fruits of various kinds, with the knowledge of planting those fruits. He taught them how to kill and to cook the game. He made the forest free to all the tribes to hunt, and removed obstructions from the streams. Tarenyawagon took his position, sometimes, on the top of high cliffs, springing, if needs be, over frightful chasms; and he flew, as it were, over great lakes in a wonderful canoe of immaculate whiteness and of magic power."**

**-Iroquois mythology/Sky-Holder**

Mad Bear may or may not have had direct or indirect contact with our Star Nation (*E.T.*) brothers & sisters. He gave hints that he did have cosmic experiences and/or knowledge of the ancient legends. He would sometimes reference the "Holder of the Heavens" sending his daughter down to Earth.

In Iroquois mythology, Sky-Holder (*Tarenyawagon*) is the benefactor of humans and the high god of the Haudenosaunee tribes. In the mythology of many communities, Sky-Holder is the grandson of Sky-Woman, creator of the human race. To some Iroquois, Sky-Holder is identified as the original husband of Sky Woman, creator of the world but not the human race, who were created by Ioskeha. There are some Iroquois people who assert that Sky-Holder was the name of both Sky-Woman's husband and her grandson, and that the culture hero was either the reincarnation or namesake of the original Sky Chief. Other Iroquois people also believe that the legendary leader Hiawatha or his ally the Great Peacemaker was also a reincarnation or aspect of Sky-Holder. And there are some Iroquois communities that feel that "Sky-Holder" was simply a title of divinity & reverence, meaning that Ioskeha, Sky Woman's husband, Hiawatha and the Peacemaker were all entirely distinct personages.

## **BILLY MEIER & THE PLEIADIANS**



It was really fascinating to Mad Bear, around 1980, when books came out on E.T. contactee Billy Meier and his Pleiadian visitors, which were being investigated by Lee & Brit Elders and Lt. Colonel Stevens. Mad Bear met with these 3 investigators in Arizona. When he spoke about certain things pertaining to Iroquois & Native star legends, their eyebrows would raise up; he caught their attention. Mad Bear described the Billy Meier books as fitting into what his Iroquois mythology would describe, as it pertains to the Star Nations & visitation.

**"The Hopis called the Pleiadians the "Chuhukon", meaning those who cling together. They considered themselves direct descendents of the Pleiadians. The Navajos named the Pleiades the Sparkling Suns or the "Delyahey", the home of the Black God. The Iroquois pray to them for happiness. The Cree claim to have come to Earth from the stars in spirit form first and then became flesh & blood."**

**-Crystalinks Website**

## **MILLIONS OF UFO WITNESSES**

The "Miracle of the Sun" was an event which occurred on October 13, 1917, near Fatima, Portugal. It was attended by some 30,000 to 100,000 people who stood in the rain. They witnessed extraordinary solar activity and saw an opaque spinning disc in the sky. After the event, the witnesses' previously wet clothes became suddenly & completely dry.

From 1982-1985, large triangular & boomerang-shaped UFOs were reported over the Hudson Valley by over 7,000 credible witnesses, including police & officials at the Indian Point Nuclear Power Plant.

In 1989 & 1990, large triangular & rectangular unidentified flying objects, one the size of an aircraft carrier, were reported over Belgium by over 2,000 witnesses, including police & military personnel.

In 1997, multiple sightings of a mile long boomerang-shaped UFO were reported over the state of Arizona by over 10,000 witnesses, including police, military personnel and Republican Governor, Fife Symington.

Thousands of such sightings of physical crafts of unknown origin have been reported throughout the world for decades by credible witnesses.

Recent polls clearly demonstrate that more than 50% of Americans believe that UFOs are a real phenomenon that deserves legitimate recognition and serious study by open-minded, qualified scientists.

Over 36 million Americans have seen a UFO.

In addition to all these witnesses, Jack Barranger, author of "Past Shock", documented that there are more than 30,000 (*ancient*) written documents from all over the world that tell of advanced beings who either came to Earth or who were already living on Earth.

## WELCOME STAR NATIONS

THE 2012 EVENT OF THE YEAR

# STAR KNOWLEDGE CONFERENCE

12:12:12

DECEMBER 10 -13  
CAREFREE RESORT  
PHOENIX, ARIZONA

*Indigenous Chiefs, Elders and Wisdom Keepers  
sharing ancient spiritual knowledge  
of the earth, stars, and ascended realms*

Chief Golden Light Eagle	James Bird	Howard Men	Yolanda Martinez	Mazaten	Laura Eisenhower	Chief Blue Star Eagle	Little Grandmother
Brian Cloud	Itabina	Fredrick Silva	Patricia Cottrill	William Fenney	Chief Walking Bear	Grandmother Chandra	Luqualla

Over Fifty Amazing Speakers & Now Featuring LIVESTREAM  
For Registration and Vendor Information Call Alan 818 661-7437  
[StarKnowledgeConference.com](http://StarKnowledgeConference.com)

**"The Lakota/Dakota Medicine Men are now being instructed to share the spiritual knowledge of the Star Nations because of the contamination of Mother Earth and the pollution of the air."**

**-Chief Golden Light Eagle (*Dakota*)**

1996 was the official year that Native Americans came together to disclose their contact with E.T./Star Nations. They have kept this a secret for a very long time. The disclosure was triggered by the 1994 birth of a female white buffalo calf, named "Miracle", in Janesville, Wisconsin.

Floyd Hand, a Lakota Medicine Man, commented on the birth of Miracle, "For us the Indians, it is like the return of Christ for the white people." The Lakota-Dakota-Nakota Nation (*Sioux*) had received centuries ago the Sacred Peace Pipe (*Chanunpa*) from a spiritual female being called "White Buffalo Calf Woman" along with high spiritual teachings.



**"Little Elders will come in the children now being born, who will suddenly talk early. The birth of the White Buffalo female calf is the sign of the return of the Buffalo nations from the Stars."**

**- Woableza (*Dakota*)**



**"Part of White Buffalo Woman's prophecy was to divide time into 7 fires or ages. She promised to return during the last fire, and bring with her a new & final chance for reason. During the 7th fire a new Red Nation can be formed, red being the union of red, white, black and yellow. We will be able to retrace our steps and examine what we have done wrong. We are not preserving what has been given to us to care for. We are polluting the Earth. We have become our own enemy. During the 7<sup>th</sup>, the light-skinned man will be given a choice between his technologies & his nature. If he chooses his nature, there is still a chance for harmony in this world. If he make the wrong choice, he will bring on the destruction of all of us."**

**- Floyd Hand (*Lakota*)**

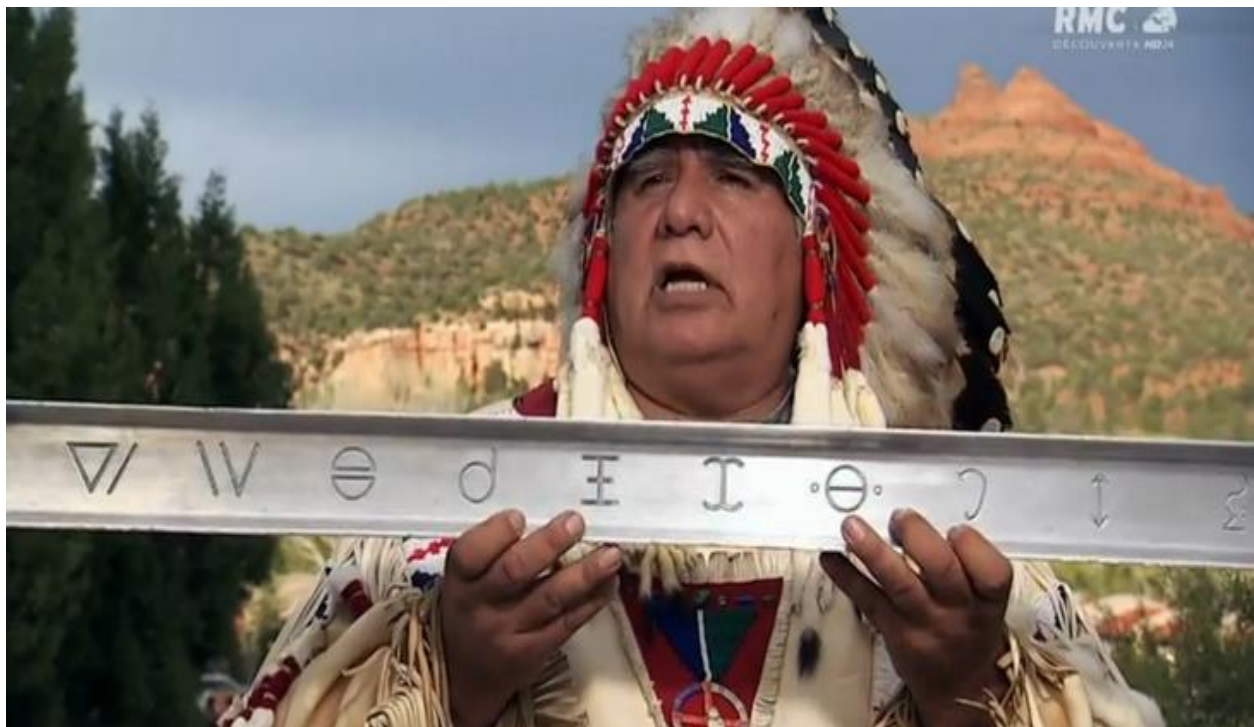
Prophecies were being given to the Native nations about the coming of the "Buffalo Nation" which first would be the merging of the Red race in unity and harmony with the White, Black and Yellow races. The Buffalo Nation would also mean the coming of the Star Nations, the civilizations from the Stars. One of the prophecies says that these times will be announced by the birth of a female white buffalo calf, which will change color to yellow, red and black. This is exactly what happened to "Miracle" the white buffalo calf. Then to pinpoint the prophecies, a few other white buffalo female calves started to be born, even on Indian reservations.

Arvol Looking Horse, the 19th-Generation Keeper of the Sacred White Buffalo Calf Pipe for the Sioux Nation, seeing that the prophecies from many Native nations were being fulfilled, called for a "World Peace & Prayer Day" on June 21, 1996. Spirituals leaders & elders, other Sacred Bundle Keepers and many others gathered at Grey Horn Butte. This was also a joint effort of Native Elders and spiritual white people for the first time. Until then, the elder councils of the various tribes from North America were always forbidding their members & medicine men to share their knowledge of sacred spiritual matters, and records pertaining to centuries of Star Nation contact, with the white man.

**"The Star beings will return at the time of Earth Changes. The first signs are floods, fires and earthquakes. White Buffalo Calf Woman is coming back to Turtle Island. Each of us can bring the Star Beings in, but only with purity of heart & intention."**

**-Looks-For-Buffalo (*Oglala*)**

Sun Bear (*Ojibwe*) was the first Native American teacher to reveal on a large scale Indian spirituality. Now, from 1996 onwards, the elders started not only to bring the spiritual Native ways to the world, sharing sacred ceremonies with white people, but would reveal their contacts with the Star Nations which were kept secret, up to this time, within sweat lodges & elders councils. The appearance of full circular rainbows around the sun above ceremonies, called "Sun Dog", would be another sign that the prophecies were about to come to completion. As of today many Native elders are saying that the passage between the 4th World and the 5th World of the Native Americans is occurring right now.





In the winter of 1995, during a four day praying fast, aka Vision Quest (*Hanblecheyapi*), Standing Elk (*Chief Golden Light Eagle*), a Ihanktowan Dakota Spiritual Advisor & Sundance Chief, was instructed in a vision to organize the first "Star Knowledge Conference" on the Yankton Sioux Reservation in South Dakota. The vision showed that Native American spiritual knowledge about the Star Nations (*extraterrestrials*) was to be shared with the world. This first conference also fulfilled ancient Hopi & Lakota prophecies.

During the 1<sup>st</sup> Star Knowledge Conference, in June 1996, on the Yankton Sioux Reservation, and the many other conferences that followed, various spiritual shamans & elders from many tribes have spoken. Such as:

Plains Tribes: Lakota, Oglala, Dakota, Blackfoot, Nakota & Miniconjou.

Eastern Tribes: Iroquois, Oneida, Seneca, Choctaw & Cherokee.

Southwest Tribes: Hopi, Yuck, Aztec, Apache & Mayan.

**"An Iroquois oral tradition told of an E.T. telepathic message, 'We are coming!' The Iroquois Elders responded, 'Don't come, we are not prepared.' The Star Beings replied, 'Prepare yourselves'"**

**-Paula Underwood (*Oneida*)**

**"There are sacred ritual altars in native Sacred Sites, where knowledge from Star beings is kept & honored. These Star Nations altars send a blue laser light to the heavens which the Star Nations see as beacons. UFOs used to fly over Bear Butte, the sacred heart of the Black Hills."**

**- Holy Bull (*Lakota*)**

**"My people await Pahana, the lost White Brother from the stars, as do all our brothers in the land. He will not be like the white men we know now, who are cruel & greedy. We were told of their coming long ago, but still we wait for Pahana."**

**-White Feather (*Hopi*)**

**"We are all brothers & sisters in the beginning and we will all come back together in the end. There is hope that we can eliminate harsh disasters that are about to take place. We have to remember that the Hopi Prophecy tells also about 3 migrations with the Star Nations back to the stars and that only people awakened in spirit and in the heart will make it."**

**-Grandfather Martin (*Hopi*)**

Even a Maori Shaman Chief came from New Zealand and a Sami (*Laplander*) from Scandinavia attended the Star Knowledge Conference because they had seen signs from ancient prophecies telling them that the time had come to share their origin from the stars, the influence of Star Beings visitors on their culture, spiritual beliefs & ceremonies and the imminent return of these Star Nations.

**"The Old Ones, the old people,  
had the knowledge and know-how  
of getting around, and they have  
traveled to other planets before, and they know  
how it is out there."**

**-Hopi Elder**

**"When man starts messing around with moon & stars,  
look at your life. It will be similar to the way it was  
before the destruction of the last world."**

**-Hopi Prophecy**

**"The world and the whole universe is shifting right now. People have to raise their harmonics and the only way is to raise spirituality through the heart chakra. The Space People are already here. My people, we have communicated with other beings forever, it's nothing new for us. Once we (*humanity*) raise our vibrations and are willing to accept them as equals, then people will start seeing more of them. We have much to teach to the universe. And the rest of the universe is waiting for us."**

**- Singing Bear (*Cheyenne*)**

**"Indians consider themselves privileged to have regular visits from Star Beings during ceremonies and consider these events as 'sacred'."**

**- Rod Shenandoah (*Blackfoot-Oneida*)**

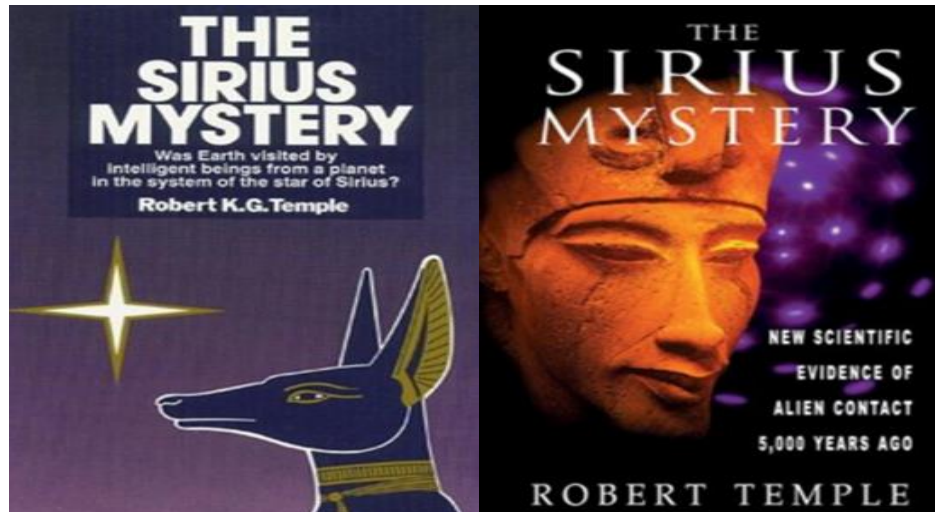
**"To my Star People, the Aztec People, culture itself was what allowed us to preserve our spiritual ways. We became spiritual warriors and that's how we survived."**

**- Quiz López Calcoatl (*Huichol-Aztec*)**



**"The Medicine Men & Pipe Carriers have the ability to communicate with all that moves with the spirit of Mother Earth. Many entities such as the Eagle, Hawk, Owl, Horse, Elk, Deer, Wolves, Coyotes, etc. and the Star Nations are utilized in the ceremonies of the Lakota/Dakota. The Star Nations are the most crucial of all entities because the thought of other races communicating with the grassroots people would create a major threat to the religious system of any government. The greatest fear in the governmental structures was the knowledge that all forms of 'Star Governments' had no monetary systems within their governing structures. Their system is based on the mental, spiritual and universal laws with which they are too mentally and spiritually intelligent to break."**

**-Chief Golden Light Eagle (*Dakota*)**



**“Dogon legends speak of Jupiter's four moons and Saturn's rings, which were not seen by human beings until the invention of the telescope. They speak of the star Sirius and of a pair of invisible companions. One of them circles Sirius every fifty years, the legends declare, and is made of a metal that is the heaviest thing in the universe. Astronomers have discovered that such an object, called "Sirius-B", does exist but only the most sophisticated and sensitive instruments, unavailable of course to the Dogons, can detect it.”**

***-James Oberg (American Space Journalist)***

Time has come now to share with as much people as possible the Star Knowledge, the knowledge brought now into the open by Native Americans, in order to prepare for global contact with these civilizations they call the “Star Nations”. This will be a quantum leap for the evolution of all the Earth nations. This event will be the fulfillment of all Native American prophecies, and the United States should lead the way. Mitakuye Oyasin!



## **FORCES OPPOSED TO STAR NATION DISCLOSURE**

An agenda of secrecy & criminality is in place and orchestrated from the highest echelon of world government aka the New World Order aka Global Banking Cabal aka Military Industrial Complex, etc. This high level illicit operation is above the heads of most presidents & prime ministers. It is behind an illegal, super-secret, unacknowledged "special access" trans-national project that is sitting on advanced technology, reversed engineered from downed E.T. space craft, which can create a new civilization without poverty or pollution, if it so desired. The secrecy has been kept via murder, mayhem, lies, deception and intimidation.

The Star Nations, working in accord with the Quantum Universe, possess technologies that do not require the burning of fossil fuels. They access free-energy that defies the laws of physics and this free-energy source is inexhaustible.

The forces opposed to inter-tribal unity consciousness use "technology" to control the masses here on Earth, not to advance humanity into their next stage of spiritual evolution.

They do not welcome E.T. disclosure or the Star Nations. They will, however, work with negative E.T.'s in underground military installations to advance their service-to-self agenda.

Most Star Nations that are popping in and out of our physical 3D reality, and leaving spiritually encoded messages via Crop Circles, here on Planet Earth, are of service-to-others and are here to assist our ascension efforts. Many are our long lost relatives who have participated in our past hybridization. There are Karmic Laws in place that limit their assistance & cosmic aid. We have free-will and they can only act via our collective agreement. Balance must be kept at all times. Too much assistance, too soon, could throw us off our evolutionary course. The general rule of thumb is that for every positive & well-intentioned step we take, they can take two.

## **TIME FOR THE GREAT GATHERING**

**“Those sacred people who have not forgotten their traditional ways and those who are in the cities around the world that hold the same heart must now step forward as one voice to speak to the world.”**

**“The ancient prophecies cannot be fulfilled until those with the right intentions and the right heart come forward and walk together as one.”**

**“No longer can we wait for change to come. We must act as one to create this movement so that balance can be restored. The people of Earth are ready to hear your voices and we are here to support that voice.”**

**“There are many of us around the world that are working to create change and respect for Mother Earth. We are now ready to stand with you and show support in any way that you ask of us. The purpose of our lives is to be here at this time to stand with you and create the change we need in the world. We are from all countries, cities, villages, races, religions and beliefs and we support you.”**

**“Together we will reunite the two worlds and walk as one. We are united in our hearts now and can feel and hear the call to come together for the future of our children.”**

**“When the original people of Earth speak as one, the world will listen.”**

**-The Great Gathering**

Miriam Delicado (*TheGreatGathering.org*) was contacted in 1988 by the Star Nations, a small contingent of benevolent tall blond ET's. They apparently singled her out specifically for a very special role, which was to deliver a message to the whole of humanity.

The “Tall Blonds” talked about the coming Purification and the need for people to spiritually cleanse themselves, heal their hearts and come together. They warned that if we don't do this Earth people will become “homeless” with no place to live. The choice is ours!



The Tall Blonds highly advocated that we seek the guidance of the indigenous tribes on Earth, for they have been the caretakers of the planet and have been holding lost knowledge that the rest of mankind needs to hear now at this time of great change.

The Tall Blonds further pointed out the need to create "Great Gatherings" of people & tribes, from all over the planet, where collectively we can exchange vital information & pool together the urgent resources needed to save the planet. They stress the fact that no one has all the answers, not even the indigenous. The Tall Blonds affirmed that we all have something to contribute. It will take the collective minds of all the races of people on Earth (*red, black, yellow, brown, etc.*) to solve man's problems. As long as we use discernment & follow our hearts, and not our egos, the Tall Blonds believe we can overcome any challenges that we face on our planet.





***(Reference Material)***

- "Native American Legends: Sky-Holder" ([Native-Languages.org](http://Native-Languages.org))
- "Star Knowledge Conference" (article by Jean Mitchel Surmely, posted by Elder Airwolf, [LegionOfPagans.com](http://LegionOfPagans.com), June 5, 2014)
- "The Great Gathering of Humanity: Indigenous Leaders of Our World" (by Miriam Delicado, [TheGreatGathering.org](http://TheGreatGathering.org))
- "The Invention of Prophecy: Continuity and Meaning in Hopi Indian Religion" (by Armin W. Geertz, University of California Press/Publisher, July 13, 1994)
- "Steven Greer- ET Contact Disclosure & the European Connection" (uploaded by the Deano Woody Channel, [YouTube.com](http://YouTube.com), September 17, 2015)
- "ET Origins- Secrets of the Star People- The movie- Tribal Elders Speak Out" (posted on the UFOTV/The Disclosure Movie Network Channel, [YouTube](http://YouTube.com), October 7, 2015)
- "Between Light & Shade: Interview with Kuiz Lopez" (article by Jair Robles, [SuperConsciousness.com](http://SuperConsciousness.com), February 2009)
- "Past Shock: The Origin of Religion and Its Impact on the Human Soul" (Jack Barranger, Book Tree/publisher, December 1, 1998)
- "Phone interview with Michael Bastine" (Mad Bear's apprentice)
- "UFO Witness Declaration" (by Bashar, channeled by Darryl Anka, [TheYahyel.com](http://TheYahyel.com), 2012)
- "Tarenyawagon or Hiawatha" ([AccessGenealogy.com](http://AccessGenealogy.com))
- "Hopi Prophecy" (article on [WelcomeHome.org](http://WelcomeHome.org))
- "Hopi" (history posting on [Crystalinks.com](http://Crystalinks.com))



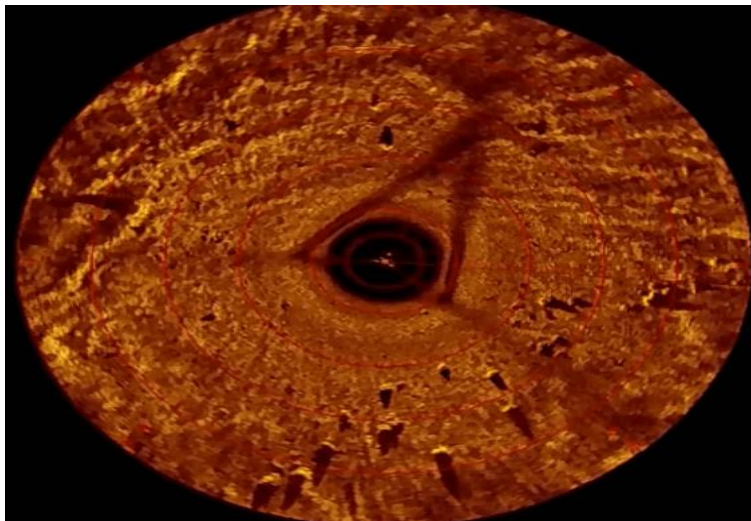
## **TODAY HISTORY IS BEING RE-WRITTEN**

### ***(Indigenous legends authenticated)***

The Ancients tracked the movements of stars & planets and encoded their understanding of the Galactic Timepiece into their megalithic structures & calendars. The Mayans, Egyptians and many other advanced civilizations from the past, predicated our awakening when our cycle of time would complete its Precession of the Equinoxes.

Every day new archeological discoveries are being made, from pyramids found underwater near Cuba, to alien skulls found in Peru, to a new "Stonehenge" found underwater in Lake Michigan. These discoveries authenticate the claims made from indigenous myths, pertaining to alien visitation, the existence of previous advanced civilizations and native co-existence with large mammals & giants. Yet, the forces opposed to unity consciousness continue to downplay these discoveries and divert our attention with sports, TV and celebrity gossip.





## THE HUNTING OF MASTODONS

Prophecies Keepers radio recently interviewed Johnathan L. Buffalo of the Meskwaki Cultural Center & Museum in Iowa. He told an amazing story of how his tribe almost singlehandedly defeated “New France” and how they defied countless attempts by the U.S. to destroy their culture & customs. Incredibly, he mentioned that his tribe has memories of hunting Mastodons.



Researchers recently found a rock carving of a Mastodon at the 10,000 year old underwater Stonehenge site in Lake Michigan, which has been determined to be a man-made structure. The carving was of a Mastodon, which means that the carving must have been made way before the Mastodons were extinct and carvers were around to observe them.

Researchers speculate that the rock is made out of granite, a very hard material. For people to carve something onto this rock, they had to use a tool harder than granite. What could ancient mankind have used 10,000 years ago to carve something onto a granite rock? Researchers stress that the marks & lines that make out the mastodon figure were precisely carved. The lines were not just “scratched” onto the rock.

The underwater Stonehenge of Lake Michigan must have been created before the last Ice Age, when the lake bed was dry, which according to researchers, was over 12.000 years ago. This was a time when, according to so-called history, mankind couldn't erect such elaborate constructions.

In the region near Lake Michigan, researchers have previously discovered standing stones & petroglyphs. When the first Europeans arrived in the seventeenth century they found that Michigan had thousands of prehistoric mounds. Scholars also found "sacred stones" across the geography of the Great Lakes, stones according to the Natives were placed by another race who lived there before. Statues & stone idols erected in various parts were discovered weighing over 100 kilograms.

### **A LEGEND OF A PRE-HISTORIC MONSTER**



**"We were here when the pre-historic monsters roamed the Earth. Our legends are filled with tales of bravery & heroic deeds that were attributed to our braves, our spiritual leaders and chiefs who were trying to save the people from the wrath and the attack of these pre-historic monsters."**

**-Mad Bear**

Mad Bear talked about an old Indian man who lived in the city of Niagara Falls, who was well known. He was over 100 years old when he passed away. A few years before he passed, he was asked by the Boy Scouts, at a World Scouts Jamboree convention held in Niagara Falls, to tell a legend to these scouts.



The old man thought for a minute then pointed to a spot where the old Lewiston Bridge was. He said a long time ago a giant serpent was buried at that very spot, where the bridge joins the land on the American side. The old man told a tale to the scouts of a terrible struggle the ancient Indian people went through to avoid the wrath of this terrible giant serpent. The giant serpent lived on the present site of Cayuga Island and when he was hungry he would venture out to villages and devour whole people; the men, women & children. This frightened the ancient Haudenosaunee people.

At one point, a boy was picked because of the dreams the people and the boy had. He was the chosen one who would destroy the giant serpent. A secret medicine remedy was put onto his arrow. The boy was instructed to shoot, using his bow, the arrow right into the giant serpent's mouth, the only vulnerable spot which would destroy this monster.

The boy, according to legend, shot his arrow into the giant serpent's mouth. The giant serpent thrashed around the ground in its death throes. In the giant serpent's desire to escape death it jumped into current of the Niagara River and there it was temporarily lodged, again thrashing about in its death throes on brink of the Niagara Falls. Finally the giant serpent plunged down into the falls and dragged along huge boulders, which still remain today. The old man telling the legend pointed to them so the scouts could see the boulders for themselves.

The old man then explained that the giant serpent rolled down into the water and went into the whirlpool and its tale was thrashing around with such violence that he disturbed the underground currents and caused a great big whirlpool, which is now the present great big whirlpool at Niagara Falls. The giant serpent then proceeded down the Niagara River till it reached the site of the old Lewiston Bridge.

The old man told the scouts that there, at the base of the old bridge, was the site, according to legend, where this giant serpent was finally buried. It took many days and many Indians to dig the grave and cut the giant serpent into pieces small enough to haul it into the pit that they had dug for this monster. The old man told the scouts that the remains of that giant serpent still remain at the base of the old Lewiston Bridge. He pointed at the old bridge and said if anyone would ever dig in that area, they would surely find the body of the giant serpent.

Before the old man finished telling his story, he drew a picture of the giant serpent on a paper bag.

The Scout Master and a reporter from the Niagara Falls Gazette newspaper complimented the old man on his storytelling but they said the legend was not true. The old man shook his head and said, "You will live to see that my legend is true."

A few years went by and the old Lewiston Bridge, made out of wood, was condemned. The American & Canadian government ventured to put a new bridge across the river. As the bridge construction workers began to dig in the area they ran across a huge mound. In this mound they found many Indian artifacts from a very old Indian village site. Then they found a very large 8 to 14 pound tooth and other chips of bones.

4 years later, it was determined that this tooth and other chips of bones were indeed from a prehistoric animal. Archeologists attempted to reconstruct a picture of what this creature looked like. They ended up drawing a picture that coincided with the picture that the old man drew years back on a paper bag.

The bones & tooth of the giant serpent now reside somewhere at the Smithsonian Institute in Washington D.C., probably kept "hidden" in storage with many of the other ancient artifacts and skeletons of giants, which run counter to the "history" (*his-story*) that the forces opposed to unity consciousness would like us to accept and never question.

#### **(Reference Material)**

- "Researchers find a rock with a carving of a Mastodon at the underwater Stonehenge of Lake Michigan" (by Ivan, Ancient-Code.com, July 31, 2015)
- "Nation within a Nation: Legends & Speeches" (interview by Mad Bear in 1967 for WBFO radio at the State University of New York at Buffalo, archived by the American Philosophical Society)

## **ABUNDANT UNIVERSE**

***(Energy is Free)***



It's only a matter of time till the forces of inter-tribal unity consciousness organize themselves as one political, social & economic force that utilizes their combined unique contributions, specialized talents & skills towards the great benefit of us all, the collective. This is service-to-others, as opposed to service-to-self, and our service is in accord with the natural laws of Creator, the Great Mystery.

Truth is now coming to the surface. We are beginning to understand what the ancient indigenous teachings have known all along, that energy is all around us; we live in an abundant universe. Energy is free, but our ignorance and lack of spiritual understanding has been costing us.

### **FREE-ENERGY PIONEERS**

It's time that we go back and research some of the scientific pioneers of free-energy, whose work has been destroyed by the forces opposing inter-tribal unity on this planet.

Nikola Tesla (1856-1943) was prevented from giving the planet free-energy via wireless electricity. John Keely (1827-1898) was prevented from giving the planet the principle for power production based on the musical vibrations of tuning forks; demonstrating that that music could resonate with atoms or with the ether. Royal Rife (1888-1971) was prevented from giving the planet a cure for Cancer using a microscope he designed that first identifies then destroys the micro-organisms which causes Cancer. These are just a few names. There are plenty more scientists whose liberating work needs to be resurfaced and fully investigated.

## **TURN THE DESERTS GREEN**

Technology is being withheld that will desalinate the ocean, producing fresh drinking water. Technology is also being withheld to turn deserts green.

In the mid 1930's, Dr. Wilhelm Reich began noticing an energetic connection that is shared by all living beings. He called this energy "Orgone" and worked for decades demonstrating its laws and studying its various manifestations. His work encompassed 40 years within six countries, but in the end he suffered the indignity of seeing his life's work banned in America and tons of his books & journals burned by the U.S. Food and Drug Administration per bureaucratic decree.

In 1954, Dr. Wilhelm Reich chose the desert around Tucson, Arizona, for Operation OROP. This desert is one of the hottest & oldest deserts of the U.S., with no primary vegetation growing, and in 1954 there had been no rain for five years.

Dr. Wilhelm Reich invented a machine called a "Cloud Buster". He used his cloud busting machine to remove dead Orgone from the area and replace it with fresh Orgone energy brought in from the Southwest. In a few months the barren desert, north of Tucson, began to turn green with a fine growth of new grass. The following month, the greening of the desert had spread to cover an area 40 to 80 miles from Tucson with new grass up to one foot high. This happened without any rain falling, due solely to the fresh atmospheric life energy and attendant moisture from the Pacific Ocean, 250-400 miles to the Southwest. Three months later, the rain came in.



The atmosphere had undergone a radical change, breaking a five year drought and turning completely barren desert land into green pasture again after thousands of years. It proved conclusively to Dr. Wilhelm Reich that desert development was clearly & doubtlessly reversible. Through a new kind of Orgone technology, humanity could convert life-destroying energy back into life-sustaining energy.

Dr. Wilhelm Reich left the desert in April 1955. It was to be his last major operation. Within two years he was to die in prison, destroyed by a system that could not tolerate the free expression of live-giving energy.

## **UNLEASH THE HIDDEN TECHNOLOGY**

**"There are over 5,000 patents for free-energy systems that have been suppressed by the global elite. Free-energy could be implemented globally within a year with the right plan."**

**-Dr. Steven Greer (*The Disclosure Project*)**

**"All people everywhere should have free-energy sources. Electric Power is everywhere present in unlimited quantities and can drive the world's machinery without the need for coal, oil, or gas."**

**-Nikola Tesla**

We will soon discover & unleash the hidden technology, which at the very minimum is 30 years ahead of our current technology, and possibly even a thousand years or more, that would allow all human beings to have an over abundance of food, clothing & shelter. This would eliminate the need for mining & drilling of our Earth Mother's resources (*her blood*), like coal & oil. This would also eliminate the need money or barter, which are both artificial means for control by one group over another, especially today's money which is fiat currency (*monopoly money*) that is printed out of thin air.

Instead of work, unleashed hidden technology, once aligned with spiritual consciousness will allow us to contribute to our society & community in a labor of love, allowing us to pursue activities & vocations that we desire and are passionate about. Artists will naturally become the world's performers & entertainers. Nurturing people will naturally become the world's doctors & healers. Inventors will naturally become the world's leaders in industry & space travel. The productivity of the world will increase by leaps & bounds in a way which does not harm Mother Earth and provides us with all our wants, desires and dreams.

## **CONTRIBUTIONISM**



We have inalienable rights. It's time to claim our birthright! We were born to be free and access to free-energy is our inalienable right. The Ubuntu Party, founded by Michael Teller of South Africa, is advocating the principle of "Contributionism", which is loosely based on the ancient tribal structures of the African people and other indigenous tribes of the world.

For thousands of years the native people of the world lived in close tribal communities, in harmony with Mother Earth.

"Contributionism" will restore this harmonious balance between the people and the Earth providing abundance for all, because it is an environment which allows its citizens to all contribute their natural talents and acquired skills to the greater benefit of all the people in the community. This applies to all areas of our society; science, technology, agriculture, manufacturing, health, education, housing, and all other areas not financially viable under the present economic system.

**"Progress should be tempered with respect."**

**-Richard Oakes (*Mohawk*)**

## **GIFTS OF CREATION**

According to the Galactic Timepiece and in accordance with the laws of our Quantum Universe, true freedom is here. The choice is ours! We were given life for free by the Great Mystery. We are a free gift of creation! Our worth & personal value is priceless. On top of that, creation has given us the gift of co-creation for free. Thus, the more we give, the more we will freely receive in this abundant universe.

### ***(Reference Material)***

- "Wilhelm Reich's Contact with Space" (by Alison Davidson, Rense.com, 2002)
- "Who was Dr. Wilhelm Reich" (by Jerry Morton, Bibliotecapleyades.net, 2003)
- "UBUNTU Contributionism: A Blueprint For Human Prosperity" (by Michael Tellingner, Zulu Planet Publishers, December 19, 2013)
- "Nikola Tesla" (Wikipedia)
- "John Ernst Worrell Keely" (Wikipedia)
- "Royal Rife" (Wikipedia)

## **HEALING SACRED SITES WITH THE MEDICINE WHEEL**

### ***(Clear the Elements)***

According to the Hopi, long ago the Great Spirit came down and gathered the peoples of the Earth together on an island that is now beneath the water with a message, "I am going to send you to 4 directions and over time I am going to change you to four colors, but I am going to give you teachings and you will call these teachings the Original Teachings. And when you come back together with each other you will share these teachings so that you can live and have peace on Earth and a great civilization will come about."

The four groups of people were to learn everything they could about the specific guardianship they were given by the Great Spirit and then share their knowledge at the end of the cycle when the time for amazing transformation were to happen on the planet.

He gave the Indian people, the Red people of the west the guardianship of the Earth. Today, this guardianship continues with some of the Indian people, although many Indians have turned their back to the traditional ways & Original Instructions.

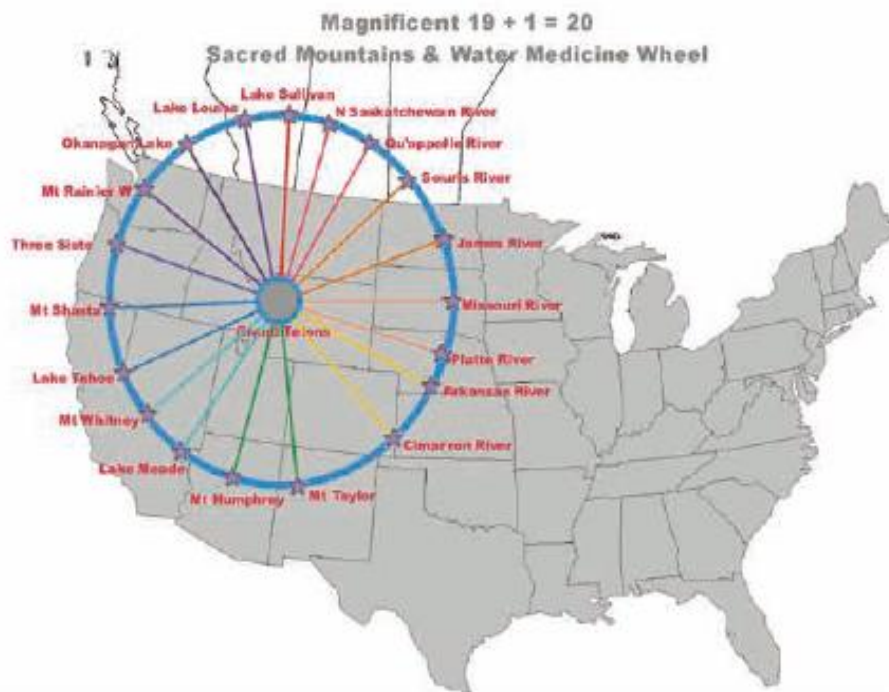
One guardian in particular has garnered very specific knowledge pertaining to the Medicine Wheel and has shared this information with the 4 directions during this time of transition, in accordance with the Great Spirit. His name was Rainbow Thunder Heart (*Shoshone*) aka "Bavado" from the Wind River Indian Reservation in Wyoming. He taught us how to heal Mother Earth's Sacred Sites with the Medicine Wheel.

### **SACRED SITES**

Bavado taught us that "Sacred Sites are charging stations that charge the Earth with electrical current. Two energies are spinning there; one to the left, the other to the right. The energy that gives power to these is in the center, the creator energy, where the vortex spins. That's what creates power to make things happen. Whatever you put into the spinning energy, the thought, prayer, intention or word, comes into being."

"Our elders tell us as children to only speak the most beautiful words in a most sacred way for great health, love, honor, trust, respect and integrity for nature's benefit in all of our emotions, thoughts, actions and words. They tell us that what we say, we can make happen."

## GRAND TETON MEDICINE WHEEL



*The Magnificent 19+1= 20 Sacred Sites*

*The Grand Teton Medicine Wheel May 8, 2004*

Bavado recalled that in 2004, "Yellowstone's super volcano was preparing to explode. The geysers closed, steam was trapped under the Earth. Beneath the water an eleven story caldera was bubbling up. Scientists were saying that if it exploded, a circle 600 to 1200 miles across would have been blown out of the Earth. A nuclear winter would have come to the whole Earth."



"The spirits and the ancestors came to me, showing many dreams & visions with instructions in the dreams of how the Medicine Wheel ceremony works. A message came from my ancestors in dream time explaining the petroglyph drawing on a rock art panel located in New Mexico that taught how the Medicine Wheel ceremony would work to heal the Yellowstone super volcano's seismic energy that was out of balance due to humanity's thoughts, words, emotions and actions. Ceremonies on 19 points of Sacred Sites with alternating positive & negative energy vortexes on all the 19 Sacred Sites and in the center would heal the volcano's explosive energy."

"On May 8<sup>th</sup> & 9<sup>th</sup>, 2004, people gathered on the 19 Sacred Sites and in the middle. Thousands of people came to the aid of Mother Earth from around the world, all cultures & nations came together to bless Mother Earth. For two days people put prayers & thoughts on the 19 Sacred Sites and in the middle. These areas vibrated with drumming, singing and dancing, giving love to all the elements; earth, wind, fire, water and ether. The caldera went down. The Yellowstone super volcano was healed."

## **BIG BEAR MEDICINE WHEEL**

In November 2004, Bavado successfully duplicated his Medicine Wheel protocol and reversed a historic drought at Big Bear Lake in California. Bavado attributed the drought to man-made causes. "The electromagnetic energy lines, the ley lines, that charge the Earth with energy, had been cut by mining & development. Tunnels had been cut in the Earth. The Mission Indians, the tribe in the area, had been killed by genocide. Dynamite & heavy equipment with bad sounds & vibrations had de-harmonized the Earth. This is why the water had left."

Bavado went on to perform other successful Medicine Wheel ceremonies at Stone Mountain (*near Atlanta, Georgia*) in 2008, Pacific Northwest (*Olympia, Washington*) in 2010, the Grand Teotihuacan (*northeast of Mexico City*) and San Jose, Costa Rica in 2011, which paved the way for an Eagle & Condor Nations Medicine Wheel in 2012 that covered a distance of 4,000 miles.

## **THE "WEB OF LIFE"**

Bavado put the "web of life" into perspective. "The Earth is put together in circles within circles, in Sacred Geometry. The Sacred Sites charge the Earth with electromagnetic energy and keep the current flowing, like nerves create electromagnetic current in our bodies. They carry electromagnetic current to the body of the Earth, through the Web of Life, charging all of us, humans, animals, plants, soils, with energy for life. The energy in the ground is a negative charge and when we are walking on it, the current is going up our feet to our heart. A positive charge energy is coming down from the air, Father Sky, to our heart. Two energies, negative & positive, meet to make electromagnetic energy."

"Sacred Sites are all over the Earth, a giant web of energy, Grandmother Spider's Web, the Web of Life. Huge energy grids circle the planet, circulating energy such as the Rainbow Serpent ley line (*female*) and the Plumed Serpent ley line (*male*). Two spinning energies charge the Earth's chakras, Sacred Sites. They spiral like kundalini does in humans, charging the Earth's chakras, Sacred Sites."



## **HEAL THE “WEB OF LIFE” VIA MEDICINE WHEELS**

“At one time, people all around the planet worked to charge the Earth with a blanket of energy known as the Web of Life. Today, if the Web is not healed, repaired and charged full of enough energy for the electrical waves to get through, they can only get so far. We need to clean & clear and reconnect the Web of Life and get it set back in motion. Whoever is doing those kinds of things now keeps it clear & clean and charged full of energy and a high vibration of love, because love is to be everywhere now.”

“In order to get there, we are told to repair the Web, heal the Web, bless the Web, reconnect & restructure it, rebuild it. And that is what we are doing with the circle ceremonies known as Medicine Wheel ceremonies.”

## **INTER-TRIBAL UNITY CONSCIOUSNESS CAN HEAL MOTHER EARTH**

The forces opposed to inter-tribal unity consciousness are afraid of this simple truth... We have the power to heal our Earth Mother ourselves!

Just think about it. If all the indigenous tribes on Turtle Island, along with supportive non-Indians, would put aside their tribal differences & historic animosities and positioned themselves using Medicine Wheels on Sacred Sites & ley lines on their land, they could coordinate a simultaneous grand healing that would heal Turtle Island in one big swoop. In doing so, mending the Sacred Hoop!



***(Reference Material)***

- "Healing Mother Earth's Sacred Sites with the Medicine Wheel" (by Rainbow Thunder Heart, Earth Wisdom Foundation/Publisher, 2014)

**THE FORCE BEHIND INTER-TRIBAL UNITY CONSCIOUSNESS**

***(The Heart)***



**"Maybe the greatest circle of life is love itself. When we send out love, it circles creation until the end of time, and returns to us many times during her long journey. She reaches out to Creator, completes her circle, and returns to us ten-fold."**

**-John "Red Hat" Duke (*Cherokee*)**

Being that we are under the direction of the Great Timepiece in the domain of a living Quantum Universe, put in place by the Great Mystery aka the Great Spirit, we should be in a constant state of wonderment & excitement. We have been gifted the ability to co-create and live abundantly. All that is required is that we follow the "Sacred Instructions" to walk in balance with Mother Nature.

This path, this Red Road, our true destiny originates from the heart. Unity & Oneness is our natural state of beingness. We are whole!



**"The thing is, it has to do with heart. We have to understand what hearts are for before we can get back to heaven or paradise or the power of our minds"**

**-John Trudell (*Santee Sioux-Chicano*)**

On our particular journey, however, we as spiritual beings have been placed on a physical plane of duality for our own spiritual development. We have been separated & divided from divinity and thrown into a game of survival. We were given sacred instructions; then tossed into the playing field.

With spiritual growth comes ups & downs. As we have evolved, we hopefully acquired a level of spiritual maturity that is unwavering in its quest towards enlightenment. We have completed an old cycle of time and are approaching a new Golden Age. We have been given a choice! We have hope! But we have to gather our nations together and take a stand. Or else, divided we will fall.

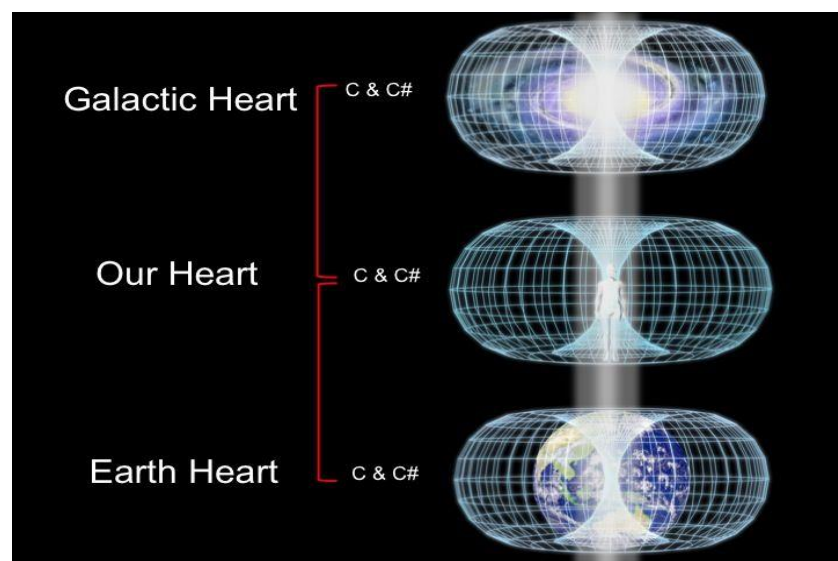
On the higher spiritual plane of existence, peace, love & harmony is ever-flowing. There are no conflicts, no wars, no diseases, etc. On this dense physical plane of human existence that we share it is quite the opposite. The forces that oppose inter-tribal unity consciousness thrive in chaotic conditions. They feed upon our fear; especially upon our hate. It takes a lot of spiritual maturity to confront these forces of opposition, all the while knowing that we are all related, we are all one and that love is the answer.

To be a spiritual activist, like Mad Bear, spiritual maturity is essential. The forces that oppose inter-tribal unity consciousness will use every trick in the book to steer us away from using our power center, which is the sacred human heart.

Heart intuitively knows! The brain has to logically process things out in a linear manner, relying heavily on stimuli it has received in the past from its 5 senses, which are not very accurate.

Ego is a self-protective mechanism of our logical mind. Ego once served as a self-defensive back up system for emergencies to protect ourselves. During the course of evolution, our ego has been re-wired to be of service-to-self, whereas, the heart looks out for the benefit of everyone.

From a spiritual metaphysical level, the wisdom teachings of our Traditional Elders tell us that "love" is the all pervasive power behind all creation. It is above thought and permeates below the molecular structure of the cosmos. Love is an active living thing with tremendous power. It is the only energy which can reproduce itself from itself. Dr. George King (*a channel for Mars Sector 6*), in his book "The Nine Freedoms", states that when a stream of love energy is sent towards an object and a barrier is put up against it, "love will multiply its potency by four and return to its target, until it is received."



Author, Gregg Braden, was on Coast to Coast AM radio, years back, discussing studies which now validate that heart-based living via feelings of gratitude, appreciation, care, etc., can literally generate a magnetic field inside our electromagnetic bodies that is part of the magnetic field of the Earth. When people come together and create a common feeling from the heart, that experience is called "coherence" which can actually be measured. It is 0.10 Hertz. That is the measurement of the coherence created between the heart and the brain.

Scientists first found out about this coherence during 9/11 when our satellites, 22,000 miles in space, began to register changes in the magnetic field of the Earth, when humans were having feelings about 9/11 and the World Trade Center. This was a surprise to science! They asked, "Why would people, experiencing 9/11, affect the magnetic fields of the Earth?" "There's no connection, right?" Well, wrong! They found that there is a connection. People's electromagnetic emotions do indeed affect the magnetic field of Planet Earth.

In response to our post-2012 reality, Gregg Braden suggests that we learn the language of the magnetic field that is creating turbulent changes & challenges in our world. With our hearts we should help bring that field from chaos into order so that we can have a positive outcome. We can truly influence the very fields that are creating the change.

All things living upon Earth and in the galaxy react to love. The heart is a generator of love. As Spiritual Activists, if we truly connect to our very own sacred heart then we will have instant rapport with the living universe. This is true power!

We can reverse the re-wiring of our ego through ceremony, spiritual practices & daily habits that support the heart. As Spiritual Activists, we must be vigilant and monitor our thoughts at all times to filter out ideas that are contrary to the vibration of love & compassion for all.

We have become our own worst enemies over time. By ignoring the Sacred Instructions and living out of fear, we have lost our personal power. But remember this; the forces that oppose inter-tribal unity consciousness have no power over the heart. The more light we shine on their negative occult practices, their use of trickery & deceit, etc., the weaker their matrix of control will become.

***(Reference Material)***

- “The Nine Freedoms” (written by Dr. George King, Aetherius Society, August 1<sup>st</sup>, 1963)
- Gregg Braden (Coast-To-Coast AM radio show)

**MAHARISHI MEDITATION EFFECT**

***(World Peace via Meditation)***

In addition to mending the Sacred Hoop via Medicine Wheels that heal Mother Earth, meditation has the potential to literally transform the world. In 1978, what is known as the “Maharishi Effect” took place when a group of 7000 individuals over the course of 3 weeks were meditating in hopes of positively affecting the surrounding city. They were able to literally transform the collective energy of that city, which reduced global crime rates, violence, and casualties during the times of their meditation by an average of 16%. Suicide rates and automobile accidents also were reduced with all variables accounted for. In fact, there was a 72% reduction in terrorist activity during the times at which this group was meditating.

Almost 50 studies have been done further confirming the benefits of global meditation and its direct impact on everything in the world, even so far as to having the results published in the “Journal of Crime and Justice” in 1981. We know meditation has endless health & psychological benefits as well.

The secret of the Global Maharishi Effect is the phenomenon known to Physics as the “Field Effect”, the effect of coherence, positivity produced from the field of infinite correlation, the field of Transcendental Consciousness, which is basic to creation and permeates all life everywhere.

Meditation takes your consciousness to the implicate levels of existence where your intentions have consequential effects on the explicate level that we interact with before it even manifests. Consciousness gives rise to the material. The key idea is that all of existence emanates out of a field of universal consciousness, called the Unified Field or Super String Field.

***(Reference Material)***

- "Proof that Group Meditation can Change the World" (Social-Consciousness.com, January 13, 2014)

## **THE HUNDREDTH MONKEY PHENOMENON**

### ***(Quantum Leaps in Consciousness)***

**"One person can change the entire timeline!"**

**-Mark the Badger (Co-host of Prophecy Keepers)**

### **ORIGIN OF THE 100<sup>TH</sup> MONKEY PHENOMENON**

The groundbreaking book, "The Hundredth Monkey", written by Ken Keyes Jr., points out a critically important study conducted on the Japanese Macaca Fuscata monkey. This study led to an extremely important phenomenon relating to Consciousness.

In 1952, on the island of Koshima, scientists were providing monkeys with sweet potatoes dropped in the sand. The monkeys liked the taste of the raw sweet potatoes, but they found the dirt unpleasant. An 18-month-old female, named Imo, found that she could solve the problem by washing the potatoes in a nearby stream.

Imo taught this trick to her mother. Her playmates also learned this new way and they taught their mothers too. This cultural innovation was gradually picked up by various monkeys before the eyes of the scientists. Between 1952 and 1958 all the young monkeys learned to wash the sandy sweet potatoes to make them more palatable.



One morning there were 99 monkeys on Koshima Island who had learned to wash their sweet potatoes. Eventually, the hundredth monkey learned to wash potatoes. Then, the phenomenon happened! The added energy of this hundredth monkey somehow created a breakthrough. The habit of washing sweet potatoes then jumped over the sea. Colonies of monkeys on other islands began washing their sweet potatoes.

When a certain critical number achieves awareness, this new awareness may be communicated from mind to mind. This Hundredth Monkey Phenomenon means that when only a limited number of people know of a new way, it may remain the conscious property of these people. But then there is a point at which if only one more person tunes in to a new awareness, a field is strengthened so that this awareness is picked up by almost everyone. This is the Hundredth Monkey theory.

## **HIVE MIND**

In David Wilcock's book, "The Source Field Investigations", he reveals the work of Kevin Kelly & Steven Johnson, regarding the "hive mind". Their research documented that a surprising number of human innovations have appeared in different people's mind simultaneously. They postulate that we, as humans, are all using the same energy field to think with. Thus, as new ideas are introduced into that energy field, they suddenly become available to everyone.

The Hundredth Monkey theory & "hive mind" phenomenon brings us much hope. In order to create a Quantum Leap in global consciousness, a small yet highly concentrated effort of conscious individuals is all that is necessary.

## **MORPHOGENETIC FIELDS**

A possible explanation of the 100<sup>th</sup> Monkey Phenomenon is found in the theories of morphogenetic fields that have been introduced & thoroughly investigated by Rupert Sheldrake. The idea is that when a behavior is repeated over and over it creates a sort of pattern that is increasingly strengthened over time. The pattern that is created in this process acts like a "memory bank" for the field that is accessible to all.

The more this is strengthened, the easier it makes it for others to adopt this particular behavior. Meaning that once something is learned it will get easier for the next person to learn the same thing, and in the end it might become an instinctive skill in the human species. This might help explain why we all have certain skills already at birth.



Rupert Sheldrake's theories on morphogenetic fields are so devastating to the agenda of the forces opposed to unity that his lecture, "The Science Delusion", for the popular TED Talks conference was banned and taken off of YouTube. TED Talks also banned Graham Hancock's lecture, "The War on Consciousness", regarding Shamanism & medicinal plants.

### **IT'S A GAME-CHANGER**

Take heed! Even though the forces opposed to inter-tribal unity appear to have the upper hand via force, the peaceful people who are in favor of inter-tribal unity possess the most important & powerful game-changer, which is a small, but growing exponentially, contingent of conscious native & non-native individuals who are committed to living in accordance with The Great Law of Peace.

#### ***(Reference Material)***

- "The Source Field Investigations: The Hidden Science and Lost Civilizations Behind the 2012 Prophecies" (by David Wilcock, Plume/Publisher, re-print edition, July 31, 2012)
- "100<sup>th</sup> Monkey Effect and what it means" (by Agathe Molvik, TheUtopian.net)

- "The Hundredth Monkey" (by Ken Keyes Jr., DeVorss & Co., June 1984)
- "The War On Consciousness: The Talk That Gave TED Indigestion" (By Graham Hancock, Graham Hancock.com, June 15, 2013)

## **INDIGO CHILDREN & YOUTH CULTURE**

***(They're here)***

**""The signs of this time of healing, that is to start are:  
When the children bring back the drum to the village the cultures will be  
restored; when the young start speaking with the wisdom of the elders;  
when the leadership energies start shifting to the feminine side; when  
this hoop of the 100 eagles feathers gets completed; and when the  
White Bison shows up. These are all the signs of the movement from the  
4th to the 5th Hoop."**

**- Larry Mercurieff (*Aleut*)**

According to the Galactic Timepiece, we are encountering a vibratory shift of higher dimensional energy. This ascending cosmic force is now interacting with Earth's beings, communicating on a higher energetic level. This has accelerated inter-tribal unity consciousness efforts.

### **NEW BREED OF CHILDREN**

Just in time for the transition between worlds, a new breed of children has been seeded on this planet. These children are known as Indigos. They are also referred to as Crystal, Millennial or Rainbow kids. They are here to energetically aid humanity through its next stage of evolution.

The “Indigo Children” term comes from Nancy Ann Tappe who helped popularize the notion that the children of the next millennium are sensitive, gifted souls with an evolved consciousness who have come here to help change the vibrations of our lives and create one land, one globe and one species. They are our bridge to the future. The emergence of Indigo Children was originally foretold by Edgar Cayce.

Newsweek author, Sharon Begley, wrote an article, entitled “The IQ Puzzle”, that said the “IQ scores throughout the developed world have soared dramatically since the tests were introduced in the early years of the twentieth century. The rise is so sharp that it implies that the average school child today is as bright as the near-geniuses of yesteryear.”

Indigo Children were born in mass after 1992. It is believed that their DNA has been genetically encoded for this time, to participate in the grand awakening of humanity as we leave the 4<sup>th</sup> World and enter the 5<sup>th</sup>. These magical Indigo kids want to fly. Their imaginations are fertile grounds for higher dimensional inspiration. They have technology in their hands and can communicate around the world in seconds.

## **A LOST GENERATION?**

Unfortunately, the forces opposed to inter-tribal unity consciousness have worked overtime to put in place a matrix of mind control to divert & stifle the creative minds of these Indigo Children through the medium of the television, video games, social networks and Pop Culture, which has been controlled by the global elite through their corporate media.

Instead of Mother Nature being their internal guide, these Indigo Children have been programmed externally to value money, fame & popularity. In addition, they are accustomed to seeing violent images regularly in the media. Thus, fear & apathy has subconsciously set in and at present their generation, as a whole, appears to be lost, however, there is great hope that this condition will only be temporary. There are also new signs that an awakening that is near.



**"Each generation must, out of relative obscurity,  
discover its mission, fulfill it, or betray it."**

**- Frantz Fanon**

## **CHILDREN WILL NOT LISTEN THEIR PARENTS**



**"Children will not listen to their parents  
and parents will neglect their children."**

**-Hopi Prophecy**

The matrix of mind control over Indigo Children also applies to those of Native American descent. The unfortunate consequence of termination & assimilation policies, along with “kill the Indian, save the man” boarding school era, has lead to generations of native children not listening to their parents and parents neglecting their children.

As a result, it is very difficult to pass on traditional understandings & teachings to today’s native youth. In general, native teenagers are too preoccupied with video games and looking at their cell phones. This behavior has resulted in the continued cycle of Traditional Elders “walking west” with no one younger to replace them.

It has gotten so bad, that on some reservations, like in Pine Ridge, South Dakota, black & Hispanic gang culture has become a way of life for teenagers. Suicide is also commonplace. Creator never intended the Red Road to be paved in blood.

## **A CHANGE IS COMING**

Yet, no matter the degree of conditioning & control the corporate media has over the fragile minds of our children & youth, they cannot match the shift of higher dimensional energy that is vibrating our physical universe at this time. This new Quantum Energy field will soon place these Indigo Children onto higher grounds, back into close intuitive proximity with Mother Nature.

In the meantime, it is up to the older generation, the 60’s generation and Generation X, to carry the mantel of inter-tribal unity consciousness forward. Many from the 60’s were the hippies that Mad Bear and the traditionalists reached out to. This older generation grew up in a time that was much slower and had a greater appreciation for nature. They lived life before the Internet, cell phones & digital distractions. They experienced the “dawning of the Age of Aquarius” and the 1987 Harmonic Convergence. They crossed over the Mayan end date of December 21, 2012, the end of the 13th baktun.

Within the older generation there exists a cadre of traditionalist who were groomed by the medicine men & spiritual leaders from the World War II & Great Depression era. They have the support of their peers from the Baby Boom Generation, many of which ascribe to a wide range of “New Age” teachings & spiritual philosophies from around the world.

Together, they have collectively held back the fires of Purification. They have much hope that the younger generation of the Whirling Rainbow will soon be triggered by the Galactic Timepiece to kick into gear and save humanity from self-destruction.

## **IDLE NO MORE**



A change has already come, which is affecting the native Indigo Children & Millennial Generation, via Idle No More, which is an ongoing protest movement, founded in December 2012 by four women. It is a grassroots movement among the indigenous peoples & youth in Canada, comprising the First Nations, Metis and Inuit peoples and their non-native supporters in Canada. It has consisted of a number of political actions worldwide, inspired in part by the liquid diet hunger strike of Attawapiskat Chief Theresa Spence and further coordinated via social media.

Idle No More movement is a reaction to legislative abuses of indigenous treaty rights by the Stephen Harper & Conservative federal government. The movement takes particular issue with the omnibus bill C-45. The popular Idle No More movement has included round dances in public places and blockades of rail lines.

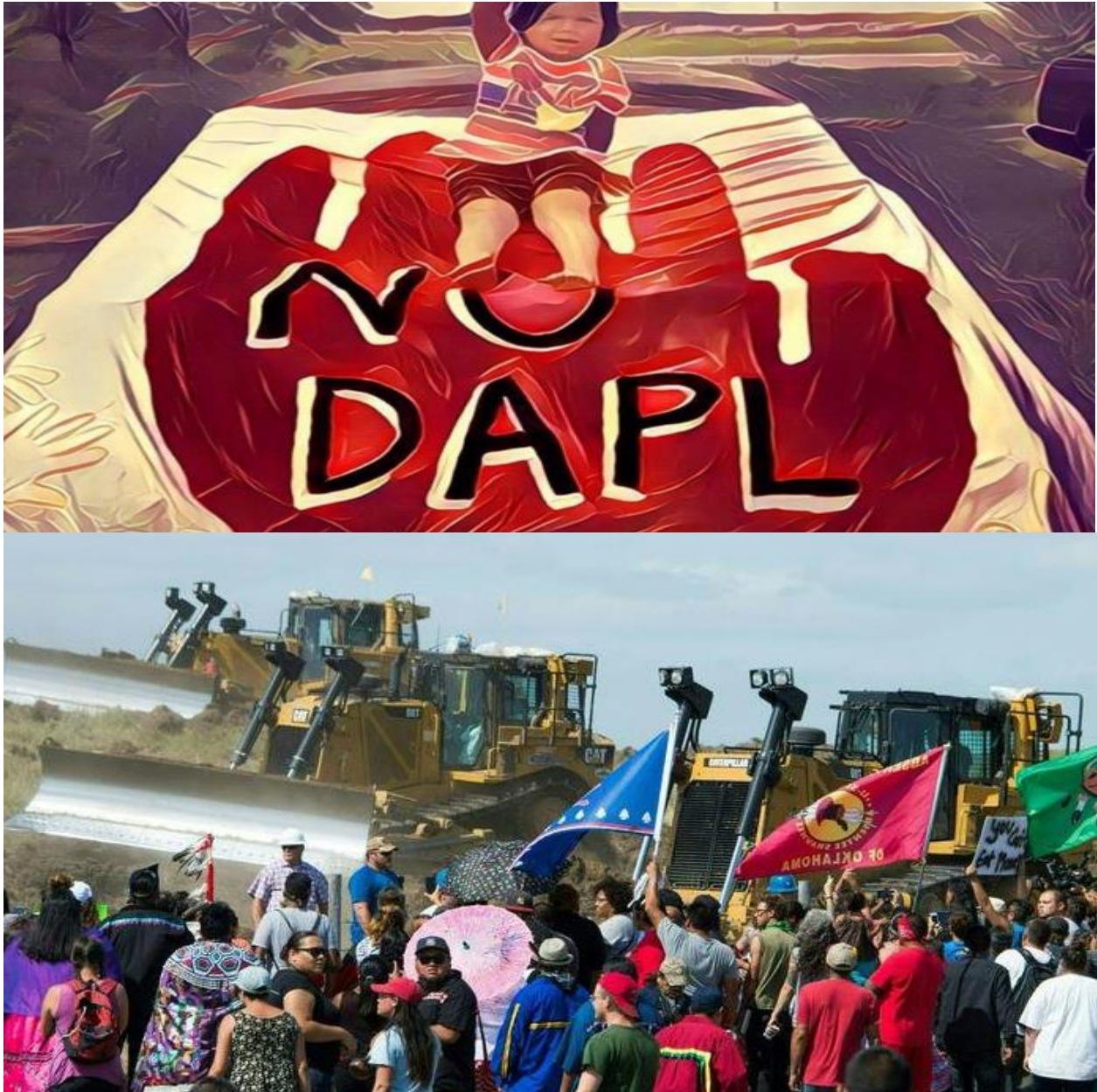


This is a mostly a political movement and it has served as a wakeup call for indigenous youth, establishing Native pride & Native resistance, a rebirth of “Red Power”. There is even a movement of Native DJ’s & electronic music producers, like “A Tribe Called Red” who are making (*Global Bass*) music that has become the soundtrack of the “indigenous resistance”.



Another change has come, in the spring of 2016, via the Standing Rock Sioux tribe’s pipeline protest, a part of the greater #NODAPL (*North Dakota Access Pipeline*) protests.

The Dakota Access Pipeline protests are a reaction to the construction of Energy Transfer Partners' “Dakota Access Pipeline” in the northern United States. The pipeline was projected to run from the Bakken oil fields in western North Dakota to southern Illinois, crossing beneath the Missouri & Mississippi Rivers, as well as under part of Lake Oahe, near the (*Sioux*) Standing Rock Indian Reservation. Many in the Standing Rock tribe consider the pipeline and its intended crossing of the Missouri River to constitute a threat to the region's clean water and to ancient burial grounds on sovereign lands, belonging to the Greater Sioux Nation. Camps have been set up in the area, in efforts to bring spiritual resistance to the pipeline construction and its attempts to drill under Lake Oahe.



The peaceful protests by “water protectors” have drawn international attention, despite the lack of mainstream media coverage, and have been said to be “reshaping the national conversation for any environmental project that would cross Native American lands.” Many have been outraged by the draconian methods the police & DAPL security forces have used against the peaceful “water protectors”. American veterans have supported the #NODAPL protest movement in efforts to protect the “water protectors” and indigenous tribal elders at the camps.



## TRADITIONAL ELDER WITNESSES A CHANGE IN THE YOUTH

David Swallow, Jr., a Teton Lakota spiritual leader (*Porcupine District, Pine Ridge Reservation*) and Sundance Chief of the Medicine Wheel Sundance, provided testimony on the impact of the Standing Rock pipeline protest and the change in youth he witnessed, while at one of the #NODAPL camps.

"I have never witnessed something like this my entire life. The Wounded Knee takeover in the 70's; this is much bigger. Way bigger! The difference here (*at Standing Rock*), is that you have all these young people and no matter how brutalized by the law enforcement system and everything, they still remain *CALM & PEACEFUL!*"

"This morning, I seen a girl praying, and she said that she forgave those who brutalized the people. That's what makes it powerful here!"

"This is a community of all races. All indigenous nations come here. We have the horseback riders coming in. We have the runners from the Hopi, Dine (*Navajo*) and Lakota tribe, the youth running in. Then, we have a ceremony down there with Chief Arvol Looking Horse (*Lakota*), Keeper of the Sacred Bundle. There was another ceremony over there (*pointing to another direction*). There is (*in total*) 4 ceremonies going on. It is really powerful! And it is good!"



"I believe (*regarding Prophecy*) that all these young people here are the 7<sup>th</sup> Generation. My grandpa talked about this. My grandfather talked about the 7<sup>th</sup> Generation. I didn't know, at that time, what he meant. He said to me, 'Grandson, you are going to see this.' Today, I have seen what my grandpa told me. The 7<sup>th</sup> Generation! Many different worlds will come together as one. It's not by the violence that is going to bring them together. It is a common bond, a calling for *COMPASSION & LOVE*. That's what is going to bring them all together. That's what they did. I've seen it!"

"I've seen many young spiritual leaders here. Many of them! There are a few of us old spiritual leaders here too. It is good! I rather be here than anywhere else."

"With this power of *FORGIVENESS, COMPASSION & LOVE* that they (*the youth*) have, they are going to win. I know that! They will, because someone up there (*Creator*) hears them singing. And he has the supreme power. Wakan Tanka (*Great Mystery*)! The Great Spirit! He listens to the cries of the children. He's seen how the police brutalized his children. He's seen it all! Now it is time for them (*the police*) to learn."

"The state of North Dakota, the Sheriff and all the law enforcement that joined; underneath their uniform is a human being crying out. They are a human being and they are crying out to be free, because they are tired of committing all of this brutality against these people that are fighting for the protection of this water here (*David points to his water bottle*). How would you like to live in a world without water? The oil companies are the worse contaminating companies of this world; the Gulf Oil Spill, all of these oil spills. The oil is Mother Earth's blood! There is a day coming when it is all (*oil drilling*) going to stop."

"I would like to give the world a message..."

***PROTECT MOTHER EARTH AT ALL COST! PROTECT HER AT ALL COSTS FOR FUTURE GENERATIONS TO COME!"***

"I invite you to visit Standing Rock, North Dakota, to see how these young people are. These young people; they say there is no leadership. Their leader is the Creator, the 4 Winds and Mother Earth. That's their leader! And they are just following the wind, *COMPASSION & LOVE*. That's what they are doing! And the world should know that this is a precious Mother that we have. It should be cared for! Mitakuye Oyasin! Aho!"

## **THERE IS MUCH HOPE**

Taking both the IDLE NO MORE & #NODAPL youth protest movements into account, and considering the Galactic Timepiece ticking right along, there is much hope that youth activists will further their studies and seek traditional understandings & teachings. They have the potential to become the eventual replacements for the Traditional Elders of their time, during this time of transition. The children are our future! They are Earth's caretakers!

### ***(Reference Material)***

- "The Invention of Prophecy: Continuity and Meaning in Hopi Indian Religion" (by Armin W. Geertz, University of California Press/Publisher, July 13, 1994)
- "Dave Swallow, Lakota Spiritual Leader Talks About Impact of Standing Rock" (Media Bridge Dispatch, YouTube Channel, YouTube.com, November 6, 2016)
- "The IQ Puzzle" (article by Sharon Begley, Sharonlbegley.com)
- "Are you an Indigo?" (article by Nancy Ann Tappe, MindBodySpiritualAwareness.com, March 7, 2015)
- "Dakota Access Pipeline Protests" (Wikipedia)
- "Idle No More" (Wikipedia)

## **THE SPIRITUAL POWER OF ATONEMENT**

### ***(The highest medicine)***

**"We extend our hand of friendship and brotherhood to all the people who are created by the same Creator. We ask that you open your hearts, that we open our hearts, that we put our minds together as one, and try to straighten out these great wrongs which were and are still being perpetrated against my people."**

**-Mad Bear**

**"The weak can never forgive. Forgiveness is the attribute of the strong."**

**-Mahatma Ghandi**

Creator has created a multi-dimensional universe full of vast variety & beauty. Creator sees oneness in all things! We have been given the gift of life. Along with this gift, our tribes were seeded with "Original Instructions" to live in peace & harmony with the universe and our Earth brothers & sisters. These instructions were to be our guide as we journey through the many phases of evolution.

Unique to this planet, is the co-existence of different races through the seeding, inter-breeding, hybridization of many different Star Nations with varying agendas. The Hopi migration story fits into this as well. So, unlike other planets, our human population is diversified, thus Planet Earth is akin to a zoo. It appears that Planet Earth was a grand experiment by Creator, set up to teach human beings how to live together as "One", despite our differences in our genetic heritage, skin color, culture, religion and language.

The forces opposed to unity consciousness use our racial & cultural differences to detract from the fact that their genetic blood lines, negatively aligned, have ultimately ruled over humanity since the days of antiquity. They turned our planet into a "prison planet". Through divide & conquer machinations they have turned tribe against tribe, usually placing the minority tribe into a position of power.

These forces have infiltrated the arena of banking, politics, entertainment, educational systems, military actions, etc., to suppress the beliefs & sacred traditions of others. Many people today, like the people of Northern European descent, have lost their very ancient culture, their ancient spiritual practices and their ancient gods & goddesses.

## WE HAVE THE RIGHT TO EXIST

A Translation of Aboriginal Indigenous Thought  
The first book ever published from an  
*Ahnishinahbæōjibway* Perspective



WUB-E-KE-NIEW

Multi-Culturalism & diversity is a double-edge sword. If individual cultures have a strong & healthy connection with their traditional ways & customs and have unfettered access to their traditional ancestral homelands, the exchange of cultures can push humanity forward in its evolution in sync with the Galactic Timepiece.

**The forces opposed to unity consciousness, however, have used “Multi-Culturalism” & “Diversity” as an important genocidal tool in their arsenal of diluting the races of their purity, in regards to their culture, their religion and their gods. People devoid of their cultural pride and sacred traditions, detached from their ancestral homeland, become people who are conquered & dangerous.**

**“When I go around in America and I see the bulk of the white people, they do not feel oppressed; they feel powerless. We (*Indians*) understand the psychological genocide that they (*U.S. government*) have already inflicted upon their own people.”**

**-John Trudell (*Santee Sioux-Chicano*)**



The settlers who came to America were products of their environment in Europe, which was in a state of disunity & chaos at the time. Outside of a beautiful, but brief, 54 year exchange of peace & friendship between the Mayflower Pilgrims & Pokanoket Wampanoag Indians, the forces opposed to unity consciousness, via the encroachment upon Indian lands by European settlers, ravaged the Indian Nations and the pristine ecosystem that existed.

Deadly infectious diseases, which have devastated Europe & Asia for centuries had the unintended (*probably not intentionally-engineered*) consequence of greatly reducing the native population of North, South and Central America. Some estimates suggest that 20-50 or 80-100 million aboriginals were killed (*prior to the founding of America in 1776*). It is also probable that Syphilis, most likely originating in the Americas, crossed the Atlantic Ocean, via Columbus and his ship's crew, and killed several million people living back home in Europe at the time.

Despite the myth that the Red Man lived in peace & harmony before the appearance of the White Man, the truth is that there was infighting and disputes between Indian Nations. The "conquest ethic" of the strong conquers the weak, has been universally applied, at times, by all nations.

Many native tribes on Turtle Island lived by their "Original Instructions", however, many did not. Wars between the 5 Iroquois Nations, prior to the appearance of the Peacemaker, are a good example of nations who lost their original set of sacred instructions.

Perhaps, Creator set in motion the settling of Europeans (*post-1492*) on Turtle Island as a means to force the process of unity & atonement between the warring native tribes, who had lost their "Original Instructions". It appears now that "all" the races on Planet Earth are faced with the option of either working together or destroying each other. Thus, we must gather our nations together in unity.

Evolution has brought humanity together at this time to learn a very important lesson. Forgiveness is the highest form of love! Atonement is the highest form of medicine.

**"It's time now for the U.S. of America to recognize the shadow and the light of every race, and acknowledge that throughout history, all races (*white, black, red, yellow & brown*) have reached great heights of enlightenment and have also been influenced by fear, greed and power, leading to violent unconscionable behavior amongst each other and between races."**

**"Ultimately, when we step back, fly high and take a look at the evolution of the human race, we will see that we are all one species playing out our light and our shadow."**

**- Connie Baxter Marlow (*Co-Author of the Trust Frequency*)**

***(Reference Material)***

- "The First Fifty Years: Freedom and Friendship at Plymouth Plantation" (article by Connie Baxter Marlow, [First50yrs.wordpress.com](http://First50yrs.wordpress.com), November 29, 2015)

**SPIRITUAL ACTIVISTS HAVE THE POWER**

***(The time to gather is Now)***

**"You have been telling the people that this is the Eleventh Hour, now you must go back and tell the people that this is 'The Hour'.**

**And there are things to be considered...**

**Where are you living?**

**What are you doing?**

**What are your relationships?**

**Are you in the right relation?**

**Where is your water?**

**Know your garden.**

**It is time to speak your Truth.**

**Create your community.**

**Be good to each other.**

**And do not look outside yourself for the leader."**

**- Hopi Elders (*Oraibi*)**

“Spiritual Activism” is the use of heart-centered, non-violent, “direct action” of a spiritual origin to support causes that are of great service-to-others. This may include direct actions, such as boycotts, protests, demonstrations and strikes, along with ceremony, prayer and attending spiritual gatherings. Or, this activism may just entail the activities of ceremony, prayer and spiritual gatherings.

Not everyone is fated to become direct action, politically aware, “Spiritual Activists”. That is OK! For those who are, it is important to seek council and guidance from many sources. Learn as much as you can, from all sides of the political spectrum. Seek the truth, no matter if it contradicts your present assumptions. Use discernment, and especially listen to your heart.

## **FORCES OPPOSED TO UNITY CONSCIOUSNESS**

The forces opposed to Mad Bear’s inter-tribal unity efforts have been on this planet, in one form or another, since the time of the Ancients. At present, there is a global banking cabal that is dedicated to establishing a “New World Order”, a Globalist “One World Government”. Its occult (*hidden*) history is very well documented. The elite are out for their own self-interests at the expense & great detriment of everyone else, including “all our relations” and our Earth Mother.

These negative forces are small in number and are intermarried & interbred by select bloodlines & secret societies that have ruled over mankind since the days of antiquity, as documented in the Sumerian Texts, translated by Zecharia Stichen and other scholars. They operate on the 3<sup>rd</sup> dimensional physical plane of international politics, but they are also involved in all sorts of negative black magic & sorcery, which have connections to supernatural deities from other dimensions that are of service-to-self.

Even though Mad Bear passed away before the arrival of the Internet, WikiLeaks and the mass disclosure of occult (*hidden*) history by investigative journalists & government whistleblowers, he was surely aware that life on the political front is not what it appears to be.

## **PROBLEM SOLVING USING “THE GREAT LAW OF PEACE”**

Mad Bear did not look at the U.S. government as being all bad. He knew that within the system there were good & bad people, and individuals who operated in the middle (*the gray area*).

**Mad Bear knew that the Red Man and the White Man have common interests and a common destiny to fulfill. Mad Bear followed Deganawida’s Great Law of Peace and sought to find a pathway for peace with the U.S. government, where Indian National Sovereignty & U.S. National Sovereignty can peacefully co-exist.**

*Note: This pathway will be Free-Energy Disclosure! It’s time to release Free-Energy technologies!*

As a “Spiritual Activist” Mad Bear had an “out of the box” approach towards problem solving. He understood Albert Einstein’s maxim that “no problem can be solved from the same level of consciousness that created it.”

**“In order to change an existing paradigm you do not struggle to try and change the problematic model. You create a new model and make the old one obsolete.”**

**- Buckminster Fuller**

When it comes to problem solving, it’s not a simple choice between choosing sides; this side is good and that side is bad. Thus, “Spiritual Activists” need to step back, get grounded and intuitively connect with their heart; see all sides, front & back, above & below, politically & spiritually, on many levels. Break down the barriers that create sides & problems in the first place.

Today’s political problems are tricky & multi-layered. The forces opposed to inter-tribal unity consciousness know how to divide & conquer and they have mastered psychological warfare. They know how to cloak themselves behind causes that are close to our hearts; like posing to be “environmentalists” while at the same time creating Carbon Tax “get rich” schemes and poisoning (*geoengineering*) the Earth with GMO’s, H.A.A.R.P., Chemtrails, Fluoride in the water, etc.

The forces opposed to inter-tribal unity consciousness are now championing the rights of immigrants, using them as “weapons” to collapse national borders (*Cloward & Piven*) (*Kalergi Plan*) and to create racial tension as they consolidate their New World Order, devoid of any sovereign nation-states.

**“The governments of nations have decided to order their separate sovereignties into one government to which they will surrender their arms.”**

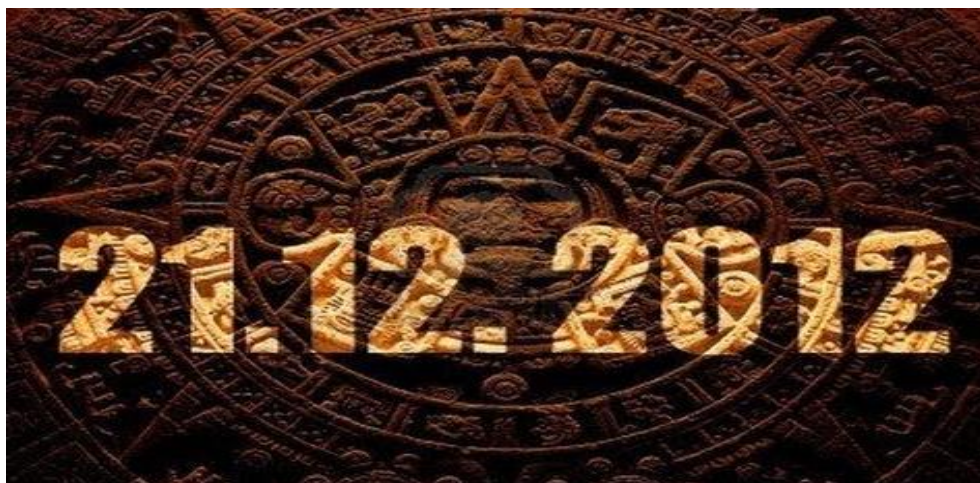
**-U.N. World Constitution**

Fear drives these forces opposed to unity, whereas, Love is the mechanism that brings about Inter-Tribal Unity Consciousness and peace between opposing sides. The Great Law of Peace!

**“Work hard, keep the ceremonies, live peaceably, and unite your hearts.”**

**-Hopi proverb**

**CROSSING THE 2012 THRESHOLD (*WE HAVE THE POWER*)**



The year 2012 represented a threshold on this planet where there is now a slightly more positive (*love*) feminine energy on Earth than negative (*fear*). This energy has begun to snowball and is continuing to accelerate. It doesn't take as many positively-oriented people for their energy to outweigh the millions of negatively-oriented ones, because the positively-oriented ones are integrational & consolidated (*strengthened*), whereas the negatively-oriented ones work alone and are isolated (*weakened*).



**“The songs of the land, the original language of the land, are coming back because the land’s spirit has returned.”**

**-Rolling Thunder**



**Thus, the Galactic Timepiece has now put our forces of inter-tribal unity in the lead position. We have been given the task of unification. The time to gather is now! The Quantum Universe is there to support our intentions. The power of co-creation is in our hands. A new beginning is near! The old ways are returning! The feminine energy is rising! The Great Law of Peace is re-awakening!**



**The White Buffalo prophecy is confirmation that there is hope. The Whirling Rainbow Warriors are here. The time to mend the Sacred Hoop is now, at this very moment.**

**As Spiritual Activists...**

**We must gather our nations together!**

***(Reference Material)***

- "Eureka" (by Darryl Bashar Anka, EpitomePerennial.net, July 2013)
- "Wake up America: United Nations" (TheForbiddenKnowledge.com)



## **CLOSING STATEMENT**

***(No more secrets)***



**“These are the End times and the people must know the truth, share what we have taught you. There can be no more secrets now if we are to survive as a thinking species through these times. This, they say, must be done because the dream of humanity can only be preserved through the combined efforts of all peoples, and the joining and merging of all cultures into a Oneness.”**

**- Mad Bear**

### ***(Reference Material)***

- “Prophecy Matrix: Mad Bear” (Crank.net, August 3, 2003)

## **GIVE THANKS**

***(We have much to be thankful for)***

**“Let us awaken to our duty to always be thankful!”**

**-Ted Williams (*Tuscarora*)**

Before this E-Book comes to a close, before our next act of Spiritual Activism is taken, it's important to give thanks. We have much to be thankful for!

What makes the Longhouse religion (*way of life*) so incredibly powerful is the practice of daily giving thanks to the plants & animals, the 4 elements (*Earth, Air, Fire & Water*) and the 4 directions of Creation.

In 1976, Mad Bear gave a speech at the Council Grove conference in Kansas. He ended up spending more than half of his allotted speaking time towards “giving thanks”. There is a very power lesson to be learned from that.

**Today we have gathered and we see that the cycles of life continue. We have been given the duty to live in balance and harmony with each other and all living things. So now, we bring our minds together as one as we give greetings and thanks to each other as people.**

**Now our minds are one.**

### **The Earth Mother**

**We are all thankful to our Mother, the Earth, for she gives us all that we need for life. She supports our feet as we walk about upon her. It gives us joy that she continues to care for us as she has from the beginning of time.**

**To our mother, we send greetings and thanks.**

**Now our minds are one.**

### **The Waters**

**We give thanks to all the waters of the world for quenching our thirst and providing us with strength. Water is life. We know its power in many forms; waterfalls and rain, mists and streams, rivers and oceans. With one mind, we send greetings and thanks to the spirit of Water.**

**Now our minds are one.**

### **The Fish**

**We turn our minds to the all the Fish life in the water. They were instructed to cleanse and purify the water. They also give themselves to us as food. We are grateful that we can still find pure water. So, we turn now to the Fish and send our greetings and thanks.**

**Now our minds are one.**

### **The Plants**

**Now we turn toward the vast fields of Plant life. As far as the eye can see, the Plants grow, working many wonders. They sustain many life forms. With our minds gathered together, we give thanks and look forward to seeing Plant life for many generations to come.**

**Now our minds are one.**

### **The Food Plants**

**With one mind, we turn to honor and thank all the Food Plants we harvest from the garden. Since the beginning of time, the grains, vegetables, beans and berries have helped the people survive. Many other living things draw strength from them too. We gather all the Plant Foods together as one and send them a greeting of thanks.**

**Now our minds are one.**

### **The Medicine Herbs**

**Now we turn to all the Medicine herbs of the world. From the beginning they were instructed to take away sickness. They are always waiting and ready to heal us. We are happy there are still among us those special few who remember how to use these plants for healing. With one mind, we send greetings and thanks to the Medicines and to their medicine keepers.**

**Now our minds are one.**

### **The Animals**

**We gather our minds together to send greetings and thanks to all the Animal life in the world. They have many things to teach us as people. We are honored by them when they give up their lives so we may use their bodies as food for our people. We see them near our homes and in the deep forests. We are glad they are still here and we hope that it will always be so.**

**Now our minds are one.**

### **The Trees**

**We now turn our thoughts to the Trees. The Earth has many families of Trees who have their own instructions and uses. Some provide us with shelter and shade, others with fruit, beauty and other useful things. Many people of the world use a Tree as a symbol of peace and strength. With one mind, we greet and thank the Tree life.**

**Now our minds are one.**

### **The Birds**

**We put our minds together as one and thank all the Birds who move and fly about over our heads. The Creator gave them beautiful songs. Each day they remind us to enjoy and appreciate life. The Eagle was chosen to be their leader. To all the Birds; from the smallest to the largest, we send our joyful greetings and thanks.**

**Now our minds are one.**

### **The Four Winds**

**We are all thankful to the powers we know as the Four Winds. We hear their voices in the moving air as they refresh us and purify the air we breathe. They help us to bring the change of seasons. From the four directions they come, bringing us messages and giving us strength. With one mind, we send our greetings and thanks to the Four Winds.**

**Now our minds are one.**

### **The Thunderers**

**Now we turn to the west where our grandfathers, the Thunder Beings, live. With lightning and thundering voices, they bring with them the water that renews life. We are thankful that they keep those evil things made by Okwiseres underground. We bring our minds together as one to send greetings and thanks to our Grandfathers, the Thunderers.**

**Now our minds are one.**

### **The Sun**

**We now send greetings and thanks to our eldest Brother, the Sun. Each day without fail he travels the sky from east to west, bringing the light of a new day. He is the source of all the fires of life. With one mind, we send greetings and thanks to our Brother, the Sun.**

**Now our minds are one.**

### **Grandmother Moon**

**We put our minds together to give thanks to our oldest Grandmother, the Moon, who lights the night-time sky. She is the leader of woman all over the world, and she governs the movement of the ocean tides. By her changing face we measure time, and it is the Moon who watches over the arrival of children here on Earth. With one mind, we send greetings and thanks to our Grandmother, the Moon.**

**Now our minds are one.**

### **The Stars**

**We give thanks to the Stars who are spread across the sky like jewelry. We see them in the night, helping the Moon to light the darkness and bringing dew to the gardens and growing things. When we travel at night, they guide us home. With our minds gathered together as one, we send greetings and thanks to the Stars.**

**Now our minds are one.**

### **The Enlightened Teachers**

**We gather our minds to greet and thank the enlightened Teachers who have come to help throughout the ages. When we forget how to live in harmony, they remind us of the way we were instructed to live as people. With one mind, we send greetings and thanks to these caring teachers.**

**Now our minds are one.**

### **The Creator**

**Now we turn our thoughts to the creator, or Great Spirit, and send greetings and thanks for all the gifts of Creation. Everything we need to live a good life is here on this Mother Earth. For all the love that is still around us, we gather our minds together as one and send our choicest words of greetings and thanks to the Creator.**

**Now our minds are one.**

**We have now arrived at the place where we end our words. Of all the things we have named, it was not our intention to leave anything out. If something was forgotten, we leave it to each individual to send such greetings and thanks in their own way.**

**Now our minds are one.**

**- The Iroquois Thanksgiving Address**

#### ***(Reference Material)***

- "Mad Bear: Spirit, Healing and the Sacred in the life of a Native American Medicine Man" (written by Doug Boyd, Touchstone/Publisher, Dec. 1<sup>st</sup>, 1994)
- "The Iroquois Thanksgiving Address" (NativeVillage.org)

Section Six:

## **Addendums!**



## **INTER-TRIBAL UNITY**

### ***(Organizations, Councils, Gatherings & Websites)***

Here is a list of organizations, councils, gatherings & websites that support inter-tribal unity consciousness. This is not a complete list. It's difficult to keep track of all the "unity" organizing that is happening at this time due to the exponential growth of the unity movement as a whole.

- Ancient Ancestors Assembly:  
<https://www.facebook.com/forestspeakersnavigation/>
- Ancient Wisdom Rising:  
<http://sacredfirefoundation.org/ancient-wisdom-rising>
- Annual Honoring of the Elders:  
<https://honoreldersgathering.shutterfly.com/>
- Annual Medicine Ways Conference:  
<http://nasp.ucr.edu/events/medicinewaysconference.html>
- Annual Thanksgiving Sunrise Gathering:  
<http://www.iitc.org>
- Circle of All Nations:  
<http://www.circleofallnations.ca>
- Circle of Change:  
<http://www.circleofchange.ca/>
- Continental Confederacy of Original Nations of the Great Turtle Island (Abya Yala):  
<http://www.tonatierra.org/>
- Continental Encounter of Indigenous Nations, Pueblos and Organizations:  
<http://www.tonatierra.org/huehuecoyotl/>
- Dance to heal the Earth:  
<http://www.dancetohealtheearth.org/dancetohealtheearth/>
- Eagle Mother Crying:  
<http://www.earthmothercrying.org/>
- Eagle Quetzal Condor Gatherings:  
<http://www.eaglequetzalcondor.com/>

- Earth & Spirit Council:  
<http://www.earthandspirit.org/>
- Earth Peoples United:  
<http://www.earthpeoplesunited.org/>
- Earth Works for Humanity:  
<http://httpwwwearthworksforhumanityorg.blogspot.com/>
- EcoSpirit Environmental Conference:  
<https://sites.google.com/site/ecospiritconference/>
- Elder Gathering (Sunray Peace Village):  
<http://www.sunray.org/elders-gathering.html>
- Elder Indigo Council Gathering:  
<http://omgate13.org/eic/>
- Elder Voices Summit:  
<http://www.eldersvoicessummit.com/>
- El Festival Raíces Del Kanto de la Tierra:  
<http://www.raicesdelatierra.org/2015/>
- Fourth Worlds International Institute:  
<http://www.fwii.net/>
- Gathering in the Gully:  
<http://www.winism.net/gathering-in-the-gully-pre-world-parks-congress-workshop-in-the-blue-mountains/>
- Gathering of Eagles:  
<http://www.sut-gatheringofeagles.org/>
- Gathering of Healers:  
<https://www.facebook.com/groundbalanceconnect/>
- Gathering of Indigenous Elders:  
[http://iccsglobal.org/?page\\_id=44](http://iccsglobal.org/?page_id=44)
- Gathering of Shamans:  
[http://www.awarenessmag.com/julaug5/ja5\\_gathering\\_of\\_shamans.html](http://www.awarenessmag.com/julaug5/ja5_gathering_of_shamans.html)
- Global Kumbre for World Peace:  
[kumbreabyayala.blogspot.com](http://kumbreabyayala.blogspot.com)
- Grandmothers Circle the Earth:  
<http://gce-global.org/index.html>

- Great Lakes Gathering:  
<https://www.facebook.com/groups/1657656001154152/>
- Hidden Seeds of Natural Healing & Curing:  
[https://www.uri.org/the\\_latest/2014/07/spiritual\\_leaders\\_and\\_wisdom\\_keep\\_ers\\_convene\\_for\\_global\\_indigenous\\_gathering\\_call\\_for\\_unprecedented\\_unified\\_action](https://www.uri.org/the_latest/2014/07/spiritual_leaders_and_wisdom_keep_ers_convene_for_global_indigenous_gathering_call_for_unprecedented_unified_action)
- Honoring the Ancestors of Ancient America Conference  
<https://www.facebook.com/groups/518231581689804/>
- Indigenous Voices:  
[https://www.uri.org/action\\_areas/indigenous\\_voices](https://www.uri.org/action_areas/indigenous_voices)
- Indigo Bridge:  
<http://theindigobridge.blogspot.com/>
- Institute of Natural and Traditional Knowledge:  
<http://intk.org/>
- InterContinental Cry:  
<https://intercontinentalcry.org/>
- International Center for Spiritual and Ancestral Wisdom:  
<http://www.eaglequetzalcondor.com/icsaw/>
- International Council of Thirteen Grandmothers:  
<http://www.grandmotherscouncil.org/>
- International Conference and Gathering of the Elders:  
<http://iccsus.org/>
- International Indigenous Elders Summit:  
<http://www.turtleisland.org/discussion/viewtopic.php?f=22&t=1957>
- International Indigenous Leadership Gathering:  
<https://intercontinentalcry.org/3rd-annual-international-indigenous-leadership-gathering/>
- Ironwood Log Project:  
<http://www.isuma.tv/ironwood-log-project>
- Legacy Gathering:  
<http://www.legacygathering.org/>
- Native Prophecy Council:  
<https://groups.yahoo.com/neo/groups/Native-Prophecy-Council/info>

- Native Village:  
<http://www.nativevillage.org/>
- Odyssey of the 8th Fire:  
<http://www.8thfire.net/>
- One People Tribal Nation:  
<http://www.onepeopletribalnation.org/>
- Pan American Indian Association:  
<http://pan-americanindianassociation.org/>
- Prophecy Keepers:  
<http://www.prophecykeepers.com/>
- Purification Gathering:  
<http://purificationgathering.org/>
- Rainbow Gathering:  
<http://www.welcomehome.org/rainbow/>
- Reviveolution:  
<http://reviveolution.net/>
- Roots of Earth Ceremony:  
[http://www.feuerkreis.at/wurzeln\\_einladung\\_e.html](http://www.feuerkreis.at/wurzeln_einladung_e.html)
- Sacred Earth Network:  
<http://www.sacredearthnetwork.net/>
- Serpent Mound Spring Seed and Water Peace Summit:  
<http://www.serpentmound.org/SeedFestival2015.html>
- Sisterhood of the Planetary Water Rites:  
<http://www.waterblessings.org/>
- Southwestern Medicine Women Gathering:  
<http://southwesternherbalgathering.com/>
- Spiritual United Nations:  
<http://www.marythunder.com/People/DalaiLama/SpiritualUnitedNations.htm>
- Spiritual Unity Summit:  
<https://www.facebook.com/Spiritual-Unity-Summit-Aug20-28-1768951803391238/>

- Spiritual Unity of the Tribes:  
<http://www.spiritualunityofthetribes.org.au/>
- Star Knowledge Conference:  
<http://www.starknowledgeenterprises.com/>
- The Children of the Earth Foundation:  
<http://www.cotef.org/Home>
- The Gathering:  
<http://www.harvestgathering.org/elders-council.html>
- The Great Balance  
<https://thegreatbalance.org/>
- The Great Gathering of Humanity:  
<http://thegreatgathering.org/>
- The Legion of Lights American Spiritual Unity Gatherings:  
<http://www.global-emergency-alert-response.net/Legion-of-Light.html>
- The Ojai Foundation:  
<http://www.ojaifoundation.org/about-us>
- The Unity Concert for the Black Hills Initiative:  
<http://www.theblackhillsarenotforsale.org/>
- Two Circles (The American Indian Institute & Traditional Circle of Indian Elders and Youth):  
<http://www.twocircles.org/traditional-circle>
- The International Council of 13 Indigenous Grandmothers:  
<http://www.grandmotherscouncil.org/>
- The Sacred Science:  
<http://www.thesacredscience.com/secrets-of-the-ancient-healers-course/>
- Tribal Alliance Retreat:  
<http://www.tribalallianceretreat.com/about.html>
- Tribal Trust Foundation:  
<http://www.tribaltrustfoundation.org/>
- Turtle Island Council:  
<https://www.facebook.com/events/239826649453978/>
- Turtle Island Project:  
<http://www.turtleislandproject.com/>

- Unity Gathering:  
<http://www.global-emergency-alert-response.net/2014UnityGathering.html>
- Wisdom Keepers Conference:  
<http://www.fhwisdomkeepers.org/>
- Wisdom Keeper & Youth Council:  
<http://www.earthpeoplesunited.org/events/44-sixth-annual-deer-mountain-wisdom-keeper-and-youth-council>
- Wisdom of the Origins:  
<http://www.seedinstitutenm.org/conferences/wisdom-from-the-origins/about-the-conference/>
- World Council of Elders:  
<http://worldcouncilofelders.org/>
- World Council of Spiritual Elders of Mother Earth:  
<http://www.manataka.org/page157.html>
- World Peace & Prayer Day:  
<http://www.redearthdescendants.org/home/>
- Wolf Song Gathering:  
<http://www.wolfclanteachinglodge.org/>
- World Council of Elders:  
<http://worldcouncilofelders.org/>
- World Elder Gathering:  
<http://weghawaii2015.org/>
- World First Nations Traditional Knowledge Conference:  
<http://www.malumaiconsultancy.com/aug-2016-wfn-tk-conference>
- World Harmony Unlimited:  
<http://worldharmonyunlimited.com/>
- World Wisdom Gathering:  
<http://7gwwg.weebly.com/>
- 1<sup>ST</sup> Nations Indigenous Wisdom Conference:  
<https://www.facebook.com/groups/962574903857790/>
- 28 Grandfathers Council:  
<http://indigenouselders.blogspot.co.uk/p/28-grandfathers-council.html>

## ESPOCINEMA

*(Independent Filmmaking with a Heart)*



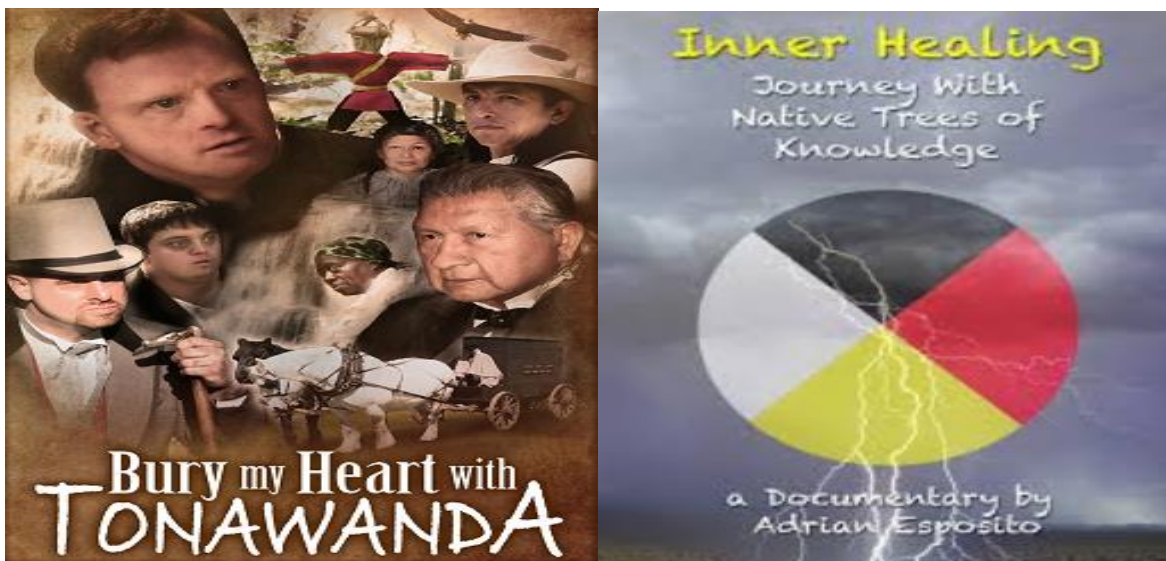
Michael Bastine appears in two of Adrian Esposito's films, "Bury My Heart with Tonawanda" and "Inner Healing-Journey with Native Trees of Knowledge".

"Bury My Heart with Tonawanda" tells the fictional story of a developmentally disabled young man rejected by his family and shunned by 19<sup>th</sup> century society, but accepted & nurtured to adulthood by the Tonawanda Seneca Nation. The film also examines Seneca culture, beliefs and myths. It challenges historical stereotypes about Native Americans.



"Inner Healing-Journey with Native Trees of Knowledge" is about Adrian Esposito's own search for understanding, healing and acceptance of his autism through Native American spirituality. It is about his own journey to find answers & healing for his own symptoms of autism. Here he turns to Native American beliefs for helpful ways to deal with the disabilities he faces. With the information given to him by different healers and his own therapist, he discovers things that will help him through his struggles.

Both films are available on NativeFlix.com, iTunes & Amazon Prime.



Adrian Esposito is a young prolific filmmaker. He is 26 years old and has already made seven films, many of which have won awards. Adrian's films tend to focus on social issues and subjects who have faced significant challenges in life. Diagnosed as having autism as a child, Adrian has met many challenges of his own. His history includes dealing with many educational & social barriers, but he remains positive focusing on his talents & strengths rather than limitations.

<http://www.espocinema.com/>

<https://www.facebook.com/espocinema/>

[espocinema@rochester.rr.com](mailto:espocinema@rochester.rr.com)